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FROM

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Centennial Committee

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THE CENTENNIAL BOOK

ONE HUNDRED YEARS OF CHRISTIAN CIVILIZATION IN HAWAII

1820-1920

A SYMPOSIUM

PUBLISHED BY THE CENTRAL COMMITTEE

OF THE

HAWAIIAN MISSION CENTENNIAL

HONOLULU
1920

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THE DEPOSITORY OF THE HAWAIIAN MISSION

Kawaiahao, Honolulu, about 1860. From a painting by D. Howard Hitchcock.

Built in 1832 and used by the Mission as its financial center and storehouse until S. N. Castle, the financial agent in Hawaii of the American Board of Commissioners for Foreign Missions, moved the firm of Castle & Cooke (founded in 1851) to King Street opposite the Bethel, where Mr. Castle continued his services to the American Board until 1863, when that body withdrew from active connection with the Hawaiian Mission.

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INTRODUCTION

Events of great moment fix themselves inevitably in our consciousness by more than the mere trick of similarity in dates. That trick serves sometimes, however, to popularize recognition of such an event, to focus upon it the attention of the speeding world. To the world of the United States and England 1920 makes imperative appeal to recall 1620, an instinctive reaching-out into the storehouse of history. To the smaller, but no less vital world of Hawaii, 1920 rings out the startling challenge of 1820.

The committee for the Hawaiian Mission Centennial gave voice to the demand of many people that some period during the year 1920 be devoted to worthy consideration of the hopes and prayers, the fortitude and self-sacrifice of 1820. Distinguished men and women from the mainland came as guests of the Centennial to lay their tribute upon the altar of the past, to express, too, their perspective on the tasks of the future—a perspective not always achieved by those near at hand, not always even by those who labor through the heat of the day, and rarely ever by those others, also near at hand, who labor not.

A varied spectacle, a cross-section of the activities of the century, was presented by the celebration of the Centennial. Baseball and tennis alternated with prayer-meetings, sunrise services vied with plays and parades. As in any modern conference, preliminaries, covering in this case six days, prepared the public mind for the demonstration which opened on April 11th with morning and evening services in fifteen churches, the sermons being discussions of the "Heritage of the Past." Monday, April 12th, the anniversary of the landing at Kailua and inauguration of the first Sandwich Island Mission, was set aside as a day of reunions, symbolized, in part, by the opening of the old mission homes on King Street, the annual meeting of the Mission Children's Society, a fashion show of the century's models, and a play presenting scenes from the voyage of the "Thaddeus." The following day there came, preceded in the morning by an educational conference, a pageant of music and pictures on Punahou's historic Rocky Hill, portraying the salient features of 100 years of Christian civilization in Hawaii. In all, perhaps 10,000 guests assembled to witness this pageant, among them His Royal Highness, the Prince of Wales. In the evening, the Oriental students at Mid-Pacific Institute presented the play "A Thousand Years Ago." Wednesday brought a conference on Americanization and a mass meeting in Kawaiahao Church for equal suffrage. Thursday presented another educational conference, in the afternoon a mammoth civic and industrial parade, and in the evening a mass meeting in Kawaiahao Church addressed by Dr. Henry Van Dyke on "Tomorrow's Civic Message to Today." Friday was devoted to Hawaiians, with a special meeting of the Hawaiian Board,

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a great luau at Waikiki, water sports, the famous inter-island song contest, and finally a ball for the officers of the visiting fleet. Saturday produced more Hawaiian gatherings, the Centennial regatta and swimming meet, and an Oriental kite-flying contest. The second Sunday gave expression in the churches to thoughts on "Religion's Summons to High Adventure." Monday, April 19, celebrated in equally varied manner the arrival of the first mission in Honolulu. Tuesday and Wednesday saw the second and third performances of the mission play and fashion show, and the fitting close of the great anniversary in the final inspirational services of the Hawaiian Evangelical Association.

Throughout the fortnight many were conscious of the dual character of the celebration. We gave thanks not only for the courage of the missionaries of 1820, but in equal measure for like courage among the Hawaiians who—intensely religious by nature and going more than half way to meet these new messengers of God—gave of their best to further the great cause of Christian civilization.

The Centennial year now draws to a close. A new century has dawned. We recognize that the dual problem of race which confronted our fathers for a hundred years is become today an infinitely more complex problem. For guidance, therefore, we take account of stock. We set forth the past and the present, with some presage of the future. We pray that our children, of all races but of one nationality, shall not find us to have been wanting in love for the islands of our birth, Hawaii-nei, and for the yet greater country of which we now form a part, America.

Honolulu, Territory of Hawaii, U. S. A.
December 7, 1920.

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A Century of Achievement

By WALTER F. FREAR

He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law.
Let them give glory unto the Lord, and declare his praise in the islands.

Isaiah 42: 4, 12.

The history of Hawaii is a great history in miniature. In small compass and the short span of a century it exhibits the problems and their solutions that have made up in large part the histories of great nations of centuries' growth. The problems have been those of the elevation of an aboriginal race from a state of pagan barbarism to one of Christian civilization, the assimilation of numerous more recent accessions from every quarter of the globe and the realization of Anglo-Saxon ideals among non-Anglo-Saxons in a sub-tropical environment. The solution has been, not by the slow process of self-evolution, nor by the forced imposition of foreign ideas, but by development through the peaceful yet rapid introduction of such ideas and their gradual but ready assimilation—the process of natural growth under artificially improved conditions.

Hawaii's Sociological Laboratory

The influence of the better class of whites coupled with the receptiveness of the natives for higher things and the recognition by the wisest of their chiefs and common people of the necessity of keeping pace with swiftly changing conditions if they would continue numbered among the nations of the earth, produced results that cannot but excite marvel.

The natives soon graduated from the field of foreign missions, a Christian nation: they quickly became one of the least illiterate of peoples; they rapidly adopted new moral, social and political standards and have manifested increasing capacity for their attainment. There was a swift transition from a state of feudalism to one of individual ownership of land; from a government of absolute despotism to one of limited constitutional monarchy, and further, even before annexation, to one of advanced republican form. Industries were built up until Hawaii attained first rank in point of high development in at least two of the world's great industries, and her inhabitants became one of the most prosperous of peoples.

These achievements were due mainly to American influences. Here, indeed, grew up the only community American in spirit on foreign soil. So quiet were the workings of these influences that they permeated the native

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mind and heart without violent shock; so pervading, that the two races soon found themselves akin in spirit and aim; so rapid, that Hawaii, though the much-coveted gem of the Pacific, was enabled to preserve her independence against other designing nations until manifest destiny required her adoption by the Great Republic, and then so thoroughly imbued was she with American principles that she was received as one of the family, a full-fledged territory, and not as a mere possession.

The population, which numbered perhaps a quarter of a million when Captain Cook discovered the islands one hundred and forty-two years ago, dwindled to less than one-fourth of that number in less than a century. Since then immigrants and their offspring have brought it back to the original number, but from the extreme of homogeneity to the extreme of heterogeneity—in language, religion, thought and assimilability to American ideals, thus presenting new problems and calling for a more intense heating of the melting pot by the fires of Christian example and organized service.

Christianization, civilization, Americanization—these have been the aims and in remarkable degree the results.

Biologists emphasize the factor of inheritance and the slowness of the evolutionary process; geologists discourage with their aeons of time; but Hawaii's sociological laboratory shows what man can do through noble and vigorous endeavor just as her geologic laboratory shows what nature can do under special conditions of volcanic and climatic intensity.

Three Periods in Hawaii's History

The history of Hawaii may conveniently be divided into three periods. The first is that of racial isolation, extending from the first migrations of the natives to these shores early in the Christian Era to the discovery of the islands by foreigners two years after the declaration of American independence.

This period began with a millenium of peace and plenty, during which arts and industries were developed, and in the latter part of which—in the eleventh and twelfth centuries—there was a marked awakening of thought and enlargement of vision through intercourse with other Polynesian peoples by means of trans-oceanic voyages in huge canoes. This period ended with three or four centuries of almost constant warfare between the then several kingdoms of the group as well as frequent strife, rebellion and anarchy within each—the result of pressure of population, rapacity of the nobility and dynastic ambitions and jealousies.

During these last centuries of turmoil, the feudal system, based on reciprocal protection and service between lord and vassal, grew up much as it did in mediaeval Europe and from much the same causes. The political and religious systems were closely interwoven. The nobility and priesthood became more and more aristocratic and tyrannical, the common people more and more degraded and oppressed. The country was devastated; destruction of life was frightful; property was insecure; the laws, chief among which were the intricate and oppressive taboos, bore heavily upon the masses, especially the women, and their administration was largely a matter of arbi-

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trariness and favoritism; there was little encouragement to industry; cruelty in many forms was practiced. In short, there was general "social and intellectual degradation, loss of liberty, loss of knowledge, loss of arts."

Such was the natural course of an aboriginal people living in isolation without adequate spiritual leavening, notwithstanding that they were of splendid physique, of considerable intellectual and industrial development, gentle and generous by nature, and favored by an environment of fertile soil, salubrious climate and rare scenic beauty and grandeur.

The second period of Hawaiian evolution is that of contact with pre-missionary whites, good and bad, covering the forty-two years from the discovery of the islands by Captain Cook in 1778 to the arrival of the missionaries in 1820. It may be called the period of preparation, or the period of political consolidation and religious and moral disintegration. The two outstanding causal features were foreign influence and the sterling qualities of the truly great Kamehameha First, the most striking figure in Hawaiian history, whose long reign extended over nearly the entire period.

Benign foreign influences were exerted by such high minded visitors as the voyagers Vancouver, Cleveland and Kotzebue and by such loyal and exemplary residents as John Young and Isaac Davis, captured boatswain and mate respectively, and Don Francisco de Paula Marin, immigrant from Andalusia; these not only introduced horses, cattle, sheep and useful plants, but also in a measure inculcated larger and higher ideals of living. Baleful foreign influences were exerted by far larger numbers of visitors and residents, including Botany Bay convicts, Spanish pirates, and numerous adventurers, traders and others, who lived up to the adage then prevalent on the Pacific that "there was no God this side of Cape Horn"; these introduced intoxicating liquors, the art of distillation, fire arms, venereal diseases, gambling and other vices and exploited the natives generally. Both kinds of influence were felt through many returning Hawaiians who had shipped on passing vessels to other lands where they had learned both good and evil.

The results were that Kamehameha, ever since known as the "Great," political and military genius, vigorous of mind and body, aided by the use of firearms and by able counsellors, foreign and Hawaiian, succeeded in accomplishing what many a predecessor had vainly essayed. He consolidated all the kingdoms of the group into one, established and firmly maintained law and order throughout, checked the oppression of the lesser chiefs and encouraged industry. At the same time, faith in and respect for the ancient idolatrous religious and taboo systems became so undermined through the teachings of the better class of foreigners, the sneers of the worse, the conduct of both and unavenged violations of the taboos committed by the natives themselves when in a state of intoxication, that shortly after the death of Kamehameha, these systems were abolished under the leadership of his favorite queen, Kaahumanu, and his queen of highest rank, Keopuolani —not, however, without a bloody battle between the progressives and conservatives. They had the courage to free themselves from the intolerable injustice and oppression of these systems when they lost respect for them.

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Thus, union as a nation under a single government, the establishment of peace and security, and the dissolution of the old politico-religious bonds, prepared the way for the more effectual operation of the new social forces—religious, educational, political, industrial, domestic and individual—that were so soon to offer.

The third and last period of Hawaiian history, the centenary of the inauguration of which we now commemorate, was ushered in the year after the death of the great Kamehameha and the abolition of the ancient religious and taboo systems, by the landing of the first band of missionaries from the brig "Thaddeus," of 241 tons, on the "stern and rock-bound coast" of Kona after a voyage of 164 days from New England—just two centuries after their forebears, the pilgrim fathers, landed from the "Mayflower," of 180 tons, on the "stern and rock-bound coast" of New England after a voyage of 63 days from old England. This event stands conspicuous as the most momentous and beneficent in the history of this mid-Pacific archipelago. It, more than any other event, not only determined the destinies of Hawaii but determined them in the right direction. This first company of missionaries was followed by reinforcements from time to time during the next thirty-five years, fifteen companies in all, numbering upwards of one hundred and fifty men and women—ministers, teachers, physicians, printers, farmers, business agents and others.

The Century 1820—1920

This century may be divided roughly into five subperiods of about a score of years each: First, a crucial period of beginnings; secondly, a period of fruition; thirdly, a turning of the tide; fourthly a period of industrial expansion and immigration on the one hand and political and religious reaction on the other, resulting in the termination of the monarchy and the establishment of the republic; lastly, the period of political incorporation in the United States, with its greater industrial expansion and immigration, quickened religious and moral interest and larger functioning in national and world affairs.

The Crucial Period, 1820-1840

The difficulties of living and bringing up children under strange and adverse conditions remote from kin and kind and sources of supply and of transforming a pagan people steeped in utterly foreign modes of thought can hardly be imagined. But this score of years must be regarded as the crucial period mainly because of the obstacles presented by hostile whites. It was the period of acute contest for supremacy between the foreign forces of good and evil—the missionaries and their supporters on one side, the beachcombers, buccaneers and grog-shop keepers on the other. "Civilized man turned savage is more dangerous than the savage born, and their presence in heathen lands is a greater obstacle to Christianity than heathenism itself." More dangerous still were the leaders of the hostile faction, the higher-ups, including British and French, and at times even American, consular representatives and naval officers, whose opposition was directed chiefly toward the

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enactment and enforcement of laws against licentiousness and drunkenness, and at times took the extreme form of armed attack against the homes of missionaries and chiefs and the bombardment of villages, the arch-conspirator being Richard Charlton, British consul, whose aim went so far as the overthrow of the government with a view to the acquisition of the islands by his own government. This period, however, was not without bright spots in benign influence upon the natives and support of the missionaries and chiefs from foreign visitors—notably Lord Byron, cousin of the poet, under whose advice the natives enacted several salutary laws and adopted trial by jury in capital cases in 1825, and Captains Jones and Finch of the American Navy in 1826 and 1829 respectively, the former of whom negotiated the first treaty (this with the United States) ever entered into by Hawaii.

This period naturally was one of the beginnings. The missionaries of course introduced the three great general agencies of civilization—the church, the school and the press.

By the first Monday in January, 1822, they had learned the native language, completed the alphabet and begun printing the spelling book. By 1840 they had printed some 100,000,000 pages, covering perhaps fifty different works. In 1834 the publication of two newspapers in the Hawaiian language was begun—the first newspapers west of the Rockies. The New Testament was completed in 1832, the Old in 1839, the dictionary not until 1865.

It was the wonder of the communicability of thought through written or printed forms that more than anything else captured the imagination of the native mind. Probably no people has ever evinced a more ardent desire for learning. By 1832 there were 900 schools with as many native teachers and 53,000 pupils, mostly adults—forty per cent of the population. By 1846 eighty per cent of the people could read. Nor was teaching confined to the three r's or to mere cultural training. In 1831, a higher institution was founded at Lahainaluna for the training of teachers and religious assistants, the graduates of which, such as the historians, Malo and Kamakau, were destined during the following decade to exercise a powerful influence, through their newspapers and otherwise, upon public sentiment in favor of popular rights and improved laws and to take a prominent part in drafting such laws. This school was largely an industrial training school, said to be the first of the kind established in what are now the United States and its dependencies. Several years later a similar school was founded at Hilo, and in following years boarding schools for girls were established at several places. These schools, with other boarding schools founded in more recent years for boys and girls of various nationalities have been among the most effective agencies for uplift and advancement. It was his knowledge of these industrial schools at Hilo and Lahainaluna that led the missionary son, General Samuel C. Armstrong, after fighting through the Civil War, to contribute towards the solution of the negro problem which grew out of that war, the founding and development of Hampton Institute. If the bread cast upon the waters by the American people through the American Board in the form of the cost of the Hawaiian Mission—estimated to have been little more than a million

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dollars—had returned after many days nothing more than General Armstrong, the return would have been many fold.

Churches of course were established throughout the group and they were attended by thousands, and Christianity soon came to be regarded in a general way as practically the national religion, and yet, curiously enough, comparatively little interest was taken in it as a personal matter until, beginning quietly in 1829, when there were 185 church members, of whom 117 were admitted in that year, interest steadily warmed and finally burst forth in the "Great Revival" of a decade later, which took into the church a fifth of the population.

Suggestion has already been made of the extensive use of the common people as teachers and ministers which the missionaries made in order to meet the demand and cover the entire field. The most potent factor for success, however, outside of the missionaries themselves, was the attitude and influence of the chiefs. The latter as a group were much superior to the common people intellectually as well as physically. They had acquired tremendous prestige and power. They were the first to espouse the new learning and religion. As early as 1824 the regent and council of chiefs ordered the establishment of schools throughout the islands, made attendance at them compulsory to the extent of the accommodations and provided for their main support by the government. Of the ten persons who joined the church in 1826, nine were chiefs. The chiefs exhibited extraordinary stamina in the enactment and enforcement of laws—particularly for the suppression of drunkenness, prostitution and gambling and for the establishment and protection of the Christian marital relation. They also were remarkable in the maintenance of their sovereignty as an independent government, against the opposition of foreigners and the claims of the latter to be beyond the jurisdiction of the native government. Finally, as a result of increasing complications with foreigners on the one hand and on the other hand the growth, under the influence of the new religion and learning, in humane sentiments on the part of the chiefs and recognition by them of the rights of the common people and the realization by the latter that they had rights, the chiefs and more intelligent of the common people became convinced that the time had arrived for a better defined and more advanced form of government as a condition of peace and progress and the maintenance of their status as a nation in contact with the white races. Accordingly, after vain attempts to obtain from New England teachers of the science of government, they induced the missionaries to detach from their service for this purpose William Richards, who thereupon in 1839 delivered a course of lectures to the chiefs and some others upon this subject, and thereafter remained in the service of the government. He and Hiram Bingham had been most influential among the missionaries during this period, especially in their relations to the chiefs and the government. These lectures were the culmination of a trend which led to three most important promulgations. First, the "Declaration of Rights," June 7, 1839, sometimes referred to as Hawaii's magna charta, containing a bill of rights securing the common people as well as the chiefs in their rights of person and property and equality before

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the law; secondly, the "Edict of Toleration," June 17, 1839, establishing religious liberty. This, issued largely on the advice of Richards and Bingham, marked the end of serious difficulties with the Roman Catholics covering the preceding twelve years, during which the chiefs had more than once ordered the priests to leave the country, had forbidden the natives to attend their worship and had imprisoned some of their converts—partly in the belief that that religion was in violation of the law of 1819 abolishing the old native religious and taboo system. The Catholics began the erection of their Cathdral the next year and have ever since through their churches and schools done much good work in Hawaii. Thirdly, the first constitution, October 8, 1840, containing a declaration of rights, including religious liberty, and an outline, though somewhat crude, of a government with legislative, executive and judicial functions. Thus ended this remarkable first twenty years of missionary effort and influence in Hawaii.

The Second Period, 1840-1860

The period of fruition had thus already begun. This score of years was a period of rapid development, especially in government, in which the need was greatest. The independence of the Kingdom became assured after diplomatic missions to Europe and the United States.

Many salutary laws, more or less primitive in character, were enacted after the adoption of the first constitution and were published in a compilation in 1842.

In 1844, John Ricord, the first lawyer to reach the Islands, became the first attorney-general. He drafted the three organic acts which were enacted in 1845-7, and placed the law of Hawaii on a modern basis and in modern form.

In 1845, a commission to quiet land titles, completed the change from the feudal system to the system of individual allodial titles and the creation of a public domain for future settlement.

Great developments in the departments of finance, foreign affairs and public instruction are coupled with the names of Dr. Judd, Mr. Wyllie, Mr. Richards and Mr. Armstrong.

Most important of all is, perhaps, William L. Lee, a young lawyer who served as the first Chief Justice of the new and modern Supreme Court. He prepared the penal code, which was enacted in 1850; he was chief draftsman of the second constitution, that of 1852, which has been the basis of all subsequent constitutions of the Kingdom, the constitution of the Republic, and even, in part, of the organic act of the Territory, and at the time of his decease he had compiled most of the Civil Code of 1859. He served also as chairman of the commission to quiet land titles. No less important than these services at the time, though less permanent in form, were Lee's rare tact, judgment and radiating personality.

Meanwhile the legislature, especially the lower house, grew in power, and by the end of this score of years much progress had been made toward a ministerial government responsible to the legislature.

Among the features of religious and educational interest during this

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score of years, besides the strengthening of the work so well established by the end of the previous score, were the founding (1840) of the Royal School for the education of Hawaiian chiefs; the founding (1841) of Punahou school (later Oahu College), which, the largest Christian school attended mainly by whites, has ever since, through its graduates, exercised a most profound and far-reaching influence upon the religious, political, social and industrial upbuilding of Hawaii; the founding of "The Friend" (1843), now the organ of the Hawaiian Board of Missions and the oldest newspaper this side of the Mississippi; the completion (1842) of the large coral Kawaiahao church, to this day a sort of cathedral among Hawaiian protestant churches; the organization (1852) of the Second Foreign church (for whites), with which the Bethel (originated in 1833 as the seamen's chapel) later united to make the Central Union church, now with about 1250 members the largest and most influential church in the Territory; the organization (1851) of the Hawaiian Missionary Society, auxiliary to the American Board; the inauguration, the same year, of a mission of Micronesia, with white missionaries from the mainland and Hawaiian missionaries from Hawaii, joined later by the missionary son Hiram Bingham second, who accomplished the unprecedented achievement of reducing a language to writing, making a dictionary of it and translating the entire Bible into it—the Gilbert Island language; the organization (1852) of the Hawaiian Mission Children's Society, commonly known as the Cousin's Society, by the children of the missionaries; the sending out, in 1853, of a Hawaiian Mission to the Marquesas; and the inauguration (1853) of the Mormon mission, which has since acquired a considerable following among the Hawaiians.

Reaction, 1860-1880

The next score of years witnessed a turning of the tide. The missionary fathers and mothers and the grand old chiefs were passing. The children of the missionaries had not yet fully come into their own, and there were few to succeed the chiefs as worthy leaders. The American Board, deeming its work completed in this field, prematurely transferred (1863) its responsibilities to the Hawaiian Evangelical Association (known as the Hawaiian Board of Missions), organized for the purpose, as the successor of the Hawaiian Missionary Society. Not only were safeguards thus diminished. Disturbing factors were added. The population reached its lowest figure and, in order to supply the demands of the growing sugar industry, immigration of laborers of other races began in appreciable numbers—principally Chinese, mostly males and Confucians, early in this period, and Portuguese, mostly Catholics, late in this period, both uneducated and menial, whose descendants, however, have since proved highly creditable American citizens.

The long reign of the liberal-minded Kamehameha III had come to an end in 1854. His successor, Kamehameha IV, and the latter's consort, Queen Emma, while most estimable persons and constitutionally-disposed, were slightly reactionary and were British-inclined. They will always be

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THE SECOND KAWAIAHAO CHURCH.

THE PRESENT KAWAIAHAO CHURCH.

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Meanwhile, as a result of the reciprocity treaty, the sugar industry had expanded beyond anticipations, necessitating the introduction of additional laborers—more Portuguese and Chinese, some Germans and Norwegians, and many Japanese, the last mostly males, Buddhists and Shintoists.

The religious retrogression which naturally resulted from these combined causes could not be overcome as quickly as the political retrogression.

It was during this period that the last of the Kamehameha family, Mrs. Bernice Pauahi Bishop, heir to the Kamehameha lands, died (1884) leaving her vast estate for the founding of the Kamehameha Schools, and that her husband—banker and philanthropist—established in her honor in connection with these schools the Bernice Pauahi Bishop Museum for the collection and preservation of things Polynesian and for scientific research. It was also during this period that the Methodists began their work in the islands, which has since been greatly extended and promises still further growth.

Expansion, 1900-1920

It is impossible in this brief review to set forth with any degree of completeness the developments of the last score of years.

Politically, local as distinguished from centralized government has been originated and greatly developed, adjustment to the Territorial government and to the new relations with the Federal government has been made, differences of the later monarchial years have become by-gones, and now Polynesian, Latin and Oriental Americans vie with those of Anglo-Saxon origin in the ardency of their new patriotism. In the late war Hawaii's volunteering was so extensive that she was excused from the first draft, and in every financial drive she went well over the top. This score of years has shown marked development in matters of public improvements, public education and public health.

Industrially, the first main industry of Hawaii, apart from subsistence industries, was cutting and trading sandalwood—from 1810 to the exhaustion of the supply in 1825; the second was that of refitting and provisioning whaling vessels and transhipping the oil and bone—from 1819 to the destruction of the fleet in 1871; the third was that of sugar—from 1835 to the present time. The last had attained an output of only about 13,000 tons at the time of the reciprocity treaty (1876), and all exports, including rice, coffee. wool, hides, etc., as well as sugar, were then valued at only a little over $2,000,000. At the time of annexation (1898), the sugar output had grown to upwards of a quarter of a million tons and all exports to upwards of $17,000,000. Since then the sugar output has grown to 600,000 tons and all exports this year, with the present high prices, may approximate $175,000,000. During this score of years also there has grown up another great industry—pineapples—from nothing to a canned output, say, of 6,000,000 cases this year, equal to half the canned output of fruits of all kinds of the great fruit state of California. No less remarkable than the extent of the growth of these industries is the extent to which scientific methods have been applied to them, and no less praiseworthy is the extent to which consideration is coming to be given more and more to the working

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conditions and social welfare of the employees. This growth in industry has necessitated further immigration—considerable numbers of Portuguese, Spaniards, Porto Ricans and Koreans and larger numbers of Filipinos and Japanese. The large increase in Japanese, however, since the "Gentlemen's Agreement" of 1907 has been mainly through births. The Anglo-Saxon element also has increased largely—by arrivals and natural increase of civilians and the introduction of Federal military and naval forces.

Educationally, besides the expansion of the public school system, the Territorial government has established the College of Hawaii, now become the University of Hawaii; also the Library of Hawaii, with its ramifications, by means of traveling libraries, throughout the Territory. The Mid-Pacific Institute has been established under the auspices of the Hawaiian Board of Missions, consolidating as a basis the Kawaiahao school for girls and the Mills Institute for boys of various races. The Board also has established the Christian Workers' Training School. The greatest Hawaiian problem of the present and the immediate future arises from the rapid increase of native-born Japanese, who will be American citizens under the Constitution of the United States but are claimed to be Japanese citizens under Japanese law.

Religiously, the passing of the old order, with its tendencies to reversion, has removed in large measure the hindrances to religious progress among the Hawaiians, and the introduction of the new elements in the population has called for renewed and enlarged and more varied religious effort. To meet the needs, the Hawaiian Board has reorganized and extended its work along various lines among the several races—having now under its supervision somewhat more than a hundred churches, besides its schools and other agencies. Other denominations, particularly the Episcopalian and Methodist, have enlarged their work, and other agencies, such as the Young Men's and Young Women's Christian Associations, the Army and Navy Young Men's Christian Association, Knights of Columbus, social settlements, Salvation Army, Associated Charities, etc., have either been started or have greatly expanded during this period. The combined result has been a noticeable quickening of religious and social interest, with promise of steady and permanent growth.

Hawaii the Crossroads

In the century's activities for betterment—religious, educational, political, social, industrial—the missionaries, their children, grandchildren, connections and associates have directly and indirectly played by far the largest part. To them chiefly must be attributed the making of the Hawaii of today in so far as it is a worthy Hawaii—her Christianization, her civilization, her Americanization, her preservation from other designing nations until the time was ripe for her incorporation into the United States to fulfil her destiny as the military and naval defense outpost to the Pacific Coast, as the commercial half-way station between the Occident and Orient, as the friendly trysting place between East and West, as the hub from which should radiate the spokes of peace and goodwill to all points on the perimeter of this vastest of oceans.

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Hawaii, indeed, is not merely a live American community dominated by American ideals—notwithstanding the large element of aliens in her population. She is more than that. To appreciate her real spirit, one must breathe her atmosphere and come into touch with the prevailing business integrity, the unusually large proportion of college men and women (the University Club in Honolulu contains more than three hundred members), the continuing simplicity of life in spite of extraordinary prosperity, the ready volunteering of wealth and personal service to the common welfare, the pervading public spirit, the great absence of racial feeling, etc., etc. In this last respect Hawaii indeed typifies among the representatives here gathered of races from all quarters the spirit of brotherhood which it is hoped will some day characterize the relations of all people everywhere. For some years past there has existed in Hawaii an organization, known first as the Hands Around the Pacific Club and now as the Pan-Pacific Union, the main object of which is to bring closer together not only the different racial elements in Hawaii but also the different peoples in and about the Pacific.

The beneficent results of missionary and allied efforts in Hawaii are far from being confined to these islands. Reference has already been made to General Armstrong, founder of Hampton Institute, as one of the returns made by Hawaii to America. Her contribution to the Orient, especially China, through educated Christianized Oriental young men and women, including Sun Yat Sen, the first President of China, have been of untold consequence.

The tasks of the future, however, loom large. Yet, may we not cry, with the poet, "The future I may dare to face, now I have proved the past?" Remaining steadfast in the faith and spirit of service of the past, may we not believe that Hawaii's political, religious, social, educational and industrial life will ever be brought into greater and greater harmony with the purity, beauty and grandeur of her azure skies, opal seas and richly variegated mountains and valleys?

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The Native Leaders of Hawaii

Their Contribution to the Cause of Christian Civilization
The Kuhina-nui and Privy Council

By THOMAS G. THRUM

To appreciate the share their influence exerted in the Christianization of the nation, it will aid to a clearer understanding of native leadership in Hawaii at the advent of the missionaries, to trace back in history for the establishment of that nobility and recognized order, which was the basis of their government.

The first established law states: "The subjection of the people to the chiefs, from former ages down, is a subject well understood, as is also a portion of the ancient laws. That subjection and those laws are not discontinued," among which was the Privy Council—a body of chiefs—with whom the king conferred on all questions of State, and the kuhina-nui (premier) for their ratification, and without whose approval no royal decree was valid —a distinct legal system peculiar to Hawaii. The body of councillors is referred to far back in the reign of Umi, of Hawaii; of Kahahana, of Oahu; and a like body was prominent in the wars and government-forming period of Kamehameha the First, and subsequently. Their province was to advise with the king on all questions affecting government affairs, including royal espousals of political design. The office of kuhina-nui was an after safeguard, established by Kamehameha by naming Kaahumanu, his favorite wife, to act jointly with Liholiho; this was a wise provision, owing to his son's dissolute character.

When the written laws were first formed, this warranty feature was embodied, as follows: "The premier shall be the king's special counsel in the great business of the kingdom. They shall not act without the knowledge of each other, and the veto of the king on the acts of the premier shall arrest the business. The king may transact all important business of the kingdom in person, but not without the approbation of the premier."

Chief lines were hereditary, with rank descending through the mother, as a rule, hence the prominence of women in public affairs, and though chiefs were of various grades, no commoner could ever rise thereto, nor could a chief be deprived of his rank, even though he became impoverished. Therefore, with this wide distinction between the chiefs, nobility and commoners, and the utter subjection of the lower class for ages past—with the help of kapus and priestly ordinances—the chiefs were held in awe, were looked up to, and their behests obeyed absolutely, so despotic was their sway over the masses.

It was wise, under such prevailing conditions, that the Gospel seed-

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sowing should begin in the chiefly ranks, and in fact by inference was so ordered, when Liholiho forbade the teaching of the common people, saying: "You think I want my people to know more than I do? Aole" (No). Here was a case of working from the top to reach the lower class. The first sermon, the first lessons must be before and among the king and chiefs, and it is significant that the first convert was the highest in the land. Nor were the chiefs backward in claiming all services that could be rendered them. Their rank and the custom of ages warranted this among their own race, hence they naturally looked for like compliance in strangers.

Though the first interview of the mission delegation with the king and chiefs for royal sanction to land and enter upon their labors resulted in "hope deferred," the delegates were kindly received and interest was awakened to know the varieties of work contemplated. The king was attended, among others, by Kalanimoku, his chief councillor, who, with several women of high rank, had greeted the newcomers off Kawaihae. Kamamalu, one of Liholiho's wives, was also present and is said to have interceded on behalf of the teachers. The absence of Kaahumanu, the premier, on this occasion, as also of an opportunity to confer with his councillors, was a just reason for the king's indecision, more especially as it was for a substitution of the heathen rights and kapus abrogated and the gods he had thrown down; an overthrow, furthermore, sealed with the blood of battle at Kuamoo.

In the wild indulgences that followed this release from their age-long restraints, the people but followed their leaders—the chiefs, priests and nobles —hence, from ancient inherited custom and recent practice, it was incumbent upon the king and chiefs to favor the introduction of a new and higher faith—the establishment of the Christian religion. It is generally stated that Liholiho's renunciation of idolatry paved the way for Christianity in Hawaii, but while the pagan beliefs of the race were shattered, skepticism and hardening influences more formidable were being substituted.

At the subsequent conferences for permission to land, agreed upon by Kaahumanu and the king, Kalanimoku was again present, and Keeaumoku (brother of Kaahumanu), with others, when the plans of the proposed work were again related and discussed, resulting in another deferred answer, although granted off-hand the following day for a year's trial, with permission to locate on the different islands with such grass huts for shelter and protection as could be afforded them. Thereupon the Kailua station was occupied, April 12th, 1820, by Rev. and Mrs. Thurston and Dr. and Mrs. Holman, while Kanui and Hopu were taken into the king's train. The rest of the mission band moved on to Honolulu, and by agreement with Governor Boki, took up their residence ashore on April 19th.

Among the high chiefs and chiefesses at Kailua to participate in the movement, and who manifested interest at the sight of white women and children for the first time, there were, besides those named at the conference, Kuakini, a brother, and Namahana (known also as Piia), a sister of Kaahumanu; Kamamalu, and Kinau, daughters, and Kekauluohi and Kalakua, relicts of Kamehameha; Hewahewa, the high priest; the little prince Kauikeaouli and princess Nahienaena, and likely their mother Keopuolani, leaders of the

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nation, the most of whom became prominent aids in the cause of Christianity among the people. By birth rank, close connection by relationship to this illustrious group, and preeminently capable of leadership was ex-queen Kaahumanu, the premier. She was, at first, indifferent and imperious toward the missionaries in their intercourse with her, but they labored patiently to win her confidence and influence in the work before them.

Her marriage in 1821 to Kaumualii, the ex-king of Kauai, and his son, Kealiiahonui, politically linked the group, a step attributed to Liholiho and his councillors. In a serious illness which befell Kaahumanu shortly following, the ministrations of Mrs. Bingham softened her and wrought an awakening, and with her sister Namahana, she manifested an interest in religion as she recovered health. Establishing the laws of Christian marriage, she put away Kealiiahonui, her dual husband, and in a tour of Hawaii she caused two collections of idols to be publicly burnt. It was not till 1825, however, that she made a public profession of her faith, and became warm-hearted and affectionate in manner, a change so radical that the people termed her the "new Kaahumanu." Her sister, Namahana, and Kalanimoku made public confession at the same time, as did also blind Bartemeus.

At the departure of Liholiho and Queen Kamamalu for England, the administration of the government fell to Kaahumanu and her prime minister Kalanimoku, but with much relief from the royal-counteracting evil influences which had been a sore trial. With earnest effort to further the cause of religion and education, moral laws and regulations were promulgated—in some cases proclaimed by the premier herself—and, by precept and example, she exerted a powerful influence not only among the chiefs and nobility but among all the people, and made several special tours on the different islands for this purpose, also sending bands of teachers out to needy sections.

Thus are found grouped with her in higher aspirations and seeking instruction, Kamamalu (known also as Kamehamalu), Kapiolani, Kekauluohi (or Auhea), Keopuolani, Kalakua (or Kaheiheimalie), Kinau, Kekauonohi, Liliha, Keoua, Namahana (or Piia), Kapule and other chiefesses, and such staunch characters as Kalanimoku, chief councillor; Kuakini, governor, and Naihe and Kamakau, of Hawaii; Keeaumoku, Hoapili and Kaikioewa of Maui; Kaumualii and Kealiiahonui of Kauai; Kekuanaoa, Paki, John Ii, Haalilio, Kahalaia and others, all influential, leading characters, and a number of whom, overcoming the evils of intemperance, banded themselves together for its suppression.

The zeal of Kaahumanu, Kinau, Kalanimoku, Kuakini, Hoapili and other governing chiefs for the observance of the laws, as proclaimed from time to time, against idolatry and various evils was uncompromising, and in their execution naturally met with serious opposition till well organized courts of justice enforced their maintenance.

Kalanimoku, known also as Kalaimoku, was a chief of sterling character, an able co-ruler with Kaahumanu, aggressive in all good works and such a terror to evil doers as to become known as the "Iron Duke." His sympathy and support of missionary effort was much earlier than that of Kaahumanu, whom, with Namahana, long seriously inclined, he doubtless influenced.

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Prior to this he aided the hymn work of Rev. Wm. Ellis, and also in church and house building as the increasing body of workers required. With nine others he instituted "kapu meetings" shortly after the arrival of the missionaries, and issued orders that only moral and upright sincere seekers after truth should attend. These meetings were largely attended, women taking the most interest therein.

In the suppression of the Kauai rebellion the conduct of Kalanimoku and Kaikioewa was most humane, and in vast contrast to that of other wars they had experienced, expressly directing that no harm should befall George Kaumualii, its misguided leader.

Kaahumanu's mantle fell worthily upon Kinau, not only as premier, but defender also of the new faith, though Kinau lacked her mature character and dignity. Kinau's share in the administration of government affairs came in the troublous time attending Kauikeaouli's assumption of his kingship at an early age. At a crucial turn of events, when under bad influences the king refused to heed the counsel of Hoapili, or the plea of his sister Nahienaena, to listen and be guided by the counsel of his true friends, as he intended, and was expected, to cut loose from restraining influences by proclaiming Liliha as premier, he strangely hesitated, then confirmed Kinau in the high office. She knew her power, and with governors Hoapili, Kuakini, and Kaikioewa, endeavored to stem the tide of lawlessness. She valiantly withstood the threats and abuse of opposing officials, and held a check on royal extravagances.

Meanwhile another body of high chiefs became leading instruments in the cause of religion and education on the island of Maui, and in defense of law and order were called to pass through perilous times.

The station at Lahaina was first occupied May 31, 1823, at the request of the queen-mother Keopuolani, now the wife of Hoapili, on moving there from Honolulu, to which field Revs. C. S. Stewart and Wm. Richards were assigned. Kalanimoku accompanied the party to locate them, but expressed regret that there were no suitable dwellings for the mission, and suggested a temporary residence with a Mr. Butler till houses could be provided by Keopuolani. To this Mr. Butler kindly agreed. The next day, Sunday, services were held at the queen's request in a grove of kou trees, attended by the princess, Kekauonohi, a young wife of Liholiho, several chiefs, and a number of others.

School work began the following day in the houses of the various chiefs, attended by them and a few favorites. Gradually the restriction on teaching the common people was wearing away. Keopuolani was assiduous in her studies to read in her own tongue, fearing from her advanced age, as she expressed it, "I may not have learned enough of the good word, and of the right way to go to heaven." Her influence, like that of Kaahumanu, was great, and her example most important, being the highest chief by blood in the nation. She evinced much solicitude over her son Liholiho's conduct, and in several visits here with his chiefs and other attendants, pleaded with him to reform.

At the time of opening Lahaina's first chapel which, with school and mis-

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sion dwellings, was erected by Keopuolani's order, a large party of chiefs arrived from Honolulu, affording a refreshing season. Among them were Kaahumanu, Kaumualii, Kalanimoku and suite, Kamamalu, Kapiolani, Naihe, Namahana and Laanui, with Auna, the Tahitian chief, and his wife. Shortly after this event, Keopuolani was taken seriously ill. Her condition becoming alarming, other chiefs and the king hastened to her. Requesting baptism, on evidence of her faith and hope, she received this rite, the highest in the land thus becoming the first convert. She had expressed concern for those about her during her illness and counseled them to seek salvation, particularly her children, the king, the prince and princess.

By her directions, at her death the usual wild heathen orgies attending such an event were forbidden, except wailing, and this was so universal and heart-rending as to drown the sound of the minute gun. Her burial was the first interment of a chief with Christian rites.

Hoapili took as his second wife Kalakua, who had greeted the missionaries on their arrival and favored their application for permission to land, one of the widows of Kamehameha, who at remarriage insisted on the change of name to Hoapili-wahine. Together they did much for the cause of education and moral progress among the people. Governor Keoua, of Lahaina, also in sympathy with the good work, had as his chaplain blind Bartemeus, once Court buffoon, but since his conversion, of remarkable piety, eloquence, and fervency in prayer.

Hoapili-wahine took a prominent part in religious work, holding prayer-meetings at which Princess Nahienaena was a constant attendant. The latter in turn conducted gatherings so large that, like Kalanimoku, she desired that only those who were sincere and able to read hymns should attend. One Kaamoku is named as being busy, like Mr. Richards, daily and far into the night, dealing with anxious enquirers. And in the application of laws of morality which caused the shameful conduct of the crews of certain vessels, to the credit of the Hawaiians be it said, they rallied at the call of their chiefs and protected the lives and property of Mr. Richards and family from armed assault, as did those of Honolulu in the attack of Lt. Percival's men on Kalanimoku and Mr. Bingham. Hoapili, as on other critical occasions, proved his sterling qualities in behalf of law and order; he was a valued aid in school work, like Kaahumanu sending out teachers to stations in various sections. Among these was Moo, his pipe-lighter, a bright scholar whom he had sent to Puna, Hawaii, where he proved so successful as soon to furnish teachers to other villages of the district. All schools up to this period were for adults, and while attendance was not compulsory, the people were told it was "the thought of the chief," and "the right course."[1]

In support of the work on Hawaii which the occasional tours of Kaahumanu, already mentioned, stimulated, governor Kuakini was a general and valiant aid. He built churches at Kailua and elsewhere, established the Waimea station for the recuperation of the over-worn, promoted education and industry, encouraged cotton-growing and erected a factory for Miss Brown's class of spinners and weavers. Such was his friendly attitude toward the mission for several years before his conversion, which took place in 1829.

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His wife Keoua, a chiefess of first rank, was admitted to the church much earlier than he. He was called to the governorship of Oahu for a time to aid Kaahumanu in enforcing the law against flagrant evils and maintaining order, Naihe, the husband of ex-queen Kapiolani, being appointed to the charge of Hawaii meanwhile. At the troublous state of affairs when Kauikeaouli asserted his majority, it was Hoapili and Kuakini that exercised their restraining influence over the young king.

Of quiet example and personal influence in advancing the cause of religion among their people, Kapiolani (another of the widows of Kamehameha) and Naihe, the national orator and hereditary speaker in the council of the chiefs, her husband, and Kamakau of Kaawaloa, a chief of expert knowledge, termed a **noiau** and Naihe's head man, were bright examples, and are generally linked together by different writers.

Naihe and Kapiolani had long desired to have a missionary stationed near them, and until this could be accomplished they journeyed to Kailua for Sunday services, or they sent a boat or canoe each week end for a preacher for Sabbath and returned him on Monday. They built a church for this service which Mr. Thurston, on one of his visits, dedicated, and two months later they were happy to welcome Rev. and Mrs. Ely to a new home they erected near their own for them. This was in 1824. Kapiolani diligently sought to profit by her new opportunity for religious teaching; denounced iniquity and encouraged schools, in which Kamakau, advanced in years, was her ready aid. With Naihe she spent some months in Kau collecting sandal wood for the cause of education. Her zeal in seeking to promote Christianity and overcome the heathen superstitions of her people led her to determine upon a visit to the volcano of Kilauea to denounce the goddess Pele and set at naught her kapus. She was strongly opposed in her design, even her husband Naihe fearing the outcome. But unafraid, she set forth afoot, with a large body of attendants, on the long journey, resting on the Sabbath by the way. A priestess of Pele, claiming authority, warned her on nearing the volcano, but silencing the imposter she went forward, and was met at the brink by Rev. Mr. Goodrich, who had gone up from Hilo to greet and encourage her.

Her first request was for a season of prayer and praise, and again the next morning, following which, after breakfast, she and some fifty attendants, with Mr. Goodrich, began the descent into the crater. Reaching the rim of black ledge, in full view of the fiery panorama, the party sat down, when she addressed them thus: "Jehovah is my God. He kindled these fires. I fear not Pele." She then ate some of the ohelo berries, considered sacred to the goddess Pele and kapu to women, and closed the historic incident with praise and prayer, led by Alapai of her own household. This was on December 22, 1824.

From here the party journeyed to Hilo, where some ten days were spent in strengthening the hearts of the missionaries and helping the work in going about doing good. At the death of Naihe it was said of him: "He stood forth beside Kapiolani as a champion, and became a firm and steady supporter of good morals and the Christian religion." Kapiolani to her end

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was full of good deeds to one and another of the laborers in the field whereever she might meet them.

The bright lights of Kauai scintillate from the advent of the first missionaries, in the kind reception accorded Revs. Whitney and Ruggles by King Kaumualii in gratitude for the return of his son George, and appreciation of favors shown him. He desired that these teachers be located near him and offered to build at his own expense the needed houses for the whole mission, also schools and churches. It is recorded of him that he readily joined in the renunciation of idolatry; "he was attentive to the claims of the Gospel on becoming acquainted with them; was dignified, courteous in manners, honorable in his dealings, respected by foreigners, highly esteemed by the missionaries, and beloved by his people."[7]

The change of Kauai administration through the removal of its king, led to the appointment of Kahalaia, of Maui, as governor, a nephew of Kalanimoku, a man of excellent qualities, who, outwardly at least, made a show of favoring religion and built a church at Waimea. Consequent upon the rebellion of George Kaumualii, in which Kahalaia was killed, Kaikioewa, an aged chief of high rank, a warrior with Kalanimoku under Kamehameha, headed a body of men from Maui, and with Hoapili and Kahekili, hastened to the scene of conflict. At the close of the war Kaikioewa was made governor of Kauai, who, with his wife, Keaweamahi, restored order, rendered important service to the cause of instruction and religion, and took pleasure in erecting, as he said, "the best built chapel in the islands," a building ninety by thirty feet. With his wife he made tours from time to time to instruct and encourage the people. Their support of schools and teachers was commendable, Keaweamahi herself conducting a school of forty children.

About the time of Kauai's revival (1832) Kaiu, and Deborah Kapule his wife (the former queen), Paulo Kanoa (subsequently governor), and Oleloa have mention for their piety and religious influence. It is a matter of regret that the commendable course of Deborah, which began with Kaumualii and continued up to this period, should have weakened after the death of her husband, Kaiu.

Considering the inherent traits of the race and the besetments of the new civilization, the marvel is that so large a number of the leading chiefs of that developing period stood firm, and contributed so nobly toward the Christianization of their people; that from the feudal state of absolute despotism Kauikeaouli was guided in his better moments to promulgate a Declaration of Rights—the Magna Charta of Hawaiian freedom—a constitutional government, and the sharing of his lands with the chiefs and people—the great mahele (division). And even reckless Boki and volatile Liliha, his wife, in the days when their better nature prevailed, showed their appreciation of the good work of the Mission by the gift of Punahou's broad acres as their contribution to the cause of Christian civilization in Hawaii.

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Supporters of Christian Efforts During Hawaii's Formative Epoch

By THOMAS G. THRUM

So far as is known, the outspoken sympathy and moral support to the missionaries in the pioneering days from among the foreign residents, or visitors, were few and far between, and were doubtless the more precious and encouraging when met with. The favorable attitude of John Young, and his explaining the planned labor of the missionaries as similar to that promised by Vancouver, gave them at once a prestige at Court, for that commander's kindly demeanor and generosity in his intercourse with chiefs and people in his several visits endeared him to their hearts.

An opportune, neighborly act was that of Captain Winship, an island trader in Boston at the time of the embarkation of the Mission, in placing his Honolulu residence at their disposal on arrival, strangers in a strange land. And as they settle down to their labors, the sympathizing friendship and ministration the following year of Captain Joseph Allen, of the whaleship *Maro,* to their wants are gratefully recorded, as are also the courtesies of Captain Meek. The visit of Com. M. Vascilieff, of the Russian Exploring Expedition to Honolulu, was one of much moment and encouragement to the Mission, as shown by the following note:

"H. Imp. Maj. S. *Otkritie,* Dec. 19th, O. S. 1821.

"Dear Sir: I thank you from all my heart and soul for the opportunity given me and the officers under my command to be sharers in promoting the business of this Christian mission. The collection of seven golden ducats and eighty-six Spanish dollars I take pleasure of sending with this letter, of which you will make use as you think proper.

"Please to receive our most sincere wishes that your good intention and the glorious design in which you are engaged may be prospered and increased. Remaining, with my respects to you and your respectable society,

"Your humble servant,

"Michael Vascilieff."

Among other notable seasons of moral support to the work by the visit of national vessels were: that of Lord Byron, in the British frigate *Blonde,* in 1825; Captain Thos. Ap Catsby Jones, in the U. S. sloop-of-war *Peacock,* in 1826; Captain Finch, in the U. S. sloop-of-war *Vincennes,* in 1829; Commodore Downs, in the U. S. frigate *Potomac,* in 1832; Commodore Wilkes, in the U. S. Exploring Expedition, in 1840-41. In the visit of the British frigate *Imogene,* Captain Bruce held friendly conferences with the chiefs, supported the king's rights, and gave good advice, though counselling toleration.

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Two at least of these advisers and other naval visitors were for official investigation of alleged injuries; personal grievances by jealous, rival factions, against American influence in the administration of law, and in some instances against any restraint at all on personal liberty, notably the protest of Consul Charlton, without first obtaining sanction from England. The missionaries were blamed by all such men for the narrowing lines of the so called Puritanical laws of the government, of which those affecting the liquor traffic, licentiousness, and Sabbath observance, were deemed most obnoxious. In the constant irritation of law enforcement at this period, it was a singular triumph that in the thorough investigation before Captain Jones of the various charges against the missionaries, in dismissing the case he closed with the following verdict: "Not one jot or tittle—not one iota derogatory to their character as men, as ministers of the gospel of the strictest order, or as missionaries, could be made to appear by the united efforts of all conspired against them." And the closing paragraph of John Young's testimonial at the same investigation, respecting the nation's improvement, had an important bearing:

> "I rejoice that true religion is taking the place of superstition and idolatry; that good morals are superseding the reign of crime; and that a code of Christian laws is about to take the place of tyranny and oppression. These things are what I have long wished for, but have never seen till now. I thank God that in my old age I see them, and humbly trust I feel them too."

The following letter from Washington, D. C., to the king, by Captain Finch, contained support of law and order:

> "He (the President) has heard with interest and admiration of the rapid progress which has been made by your people in acquiring a knowledge of letters and the true religion—the religion of the Christian's Bible. These are the best, and the only means by which the prosperity and happiness of nations can be advanced and continued, and the President and all good men everywhere, who wish well to yourself and your people, earnestly hope that you will continue to cultivate them, and to protect and encourage those by whom they are brought to you.
>
> "The President also anxiously hopes that peace, and kindness, and justice will prevail between your people and those citizens of the United States who visit your islands, and that the regulations of your government will be such as to enforce them upon all.
>
> "Our citizens who violate your laws, or interfere with your regulations violate at the same time their duty to their own government and country, and merit censure and punishment."

In the visit of the *Potomac,* while Com. Downs counselled a more liberal policy on the part of the government, his treatment of the missionaries was very friendly, and the sum of $200 was contributed by the officers and others of the ship towards the purchase of a bell for Kawaiahao church.

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Subsequent to the establishment of the Mission was the founding of the house which became in time the present C. Brewer & Co. Mr. James Hunnewell, its founder, was ever a staunch supporter of missionary effort, and in deep sympathy with the progress of reformation, as have been his successors during their long connection with the islands, as also James F. Hunnewell, of Boston, who continued his father's friendship of early days.

Little mention is made of Isaac Davis, the companion of John Young in the service of Kamehameha, but that he was a man of principle and courage is evidenced by the sacrifice of his life for revealing the plot of certain chiefs on the life of the king of Kauai, Kaumualii, who being thus warned in time, returned to his vessel at once in safety. For this good act Davis was afterward poisoned by the ill-minded chiefs.

Intemperance was a hard foe to contend with from the outset. Kamehameha the First had strength of character to set his face against distilleries in his realm, but in his leniency toward foreigners and their trade, demon rum became rapidly entrenched. It was the pliant tool in the hands of unscrupulous men to thwart missionary work in high places. It proved the undoing of Liholiho (Kamehameha II), of Boki and others, and wrought havoc at several critical periods in the struggle of the native government towards civilized administration of law and order. At one of such periods Governor Kuakini was called from Hawaii by Kaahumanu to combat the evils on Oahu that had grown out of the maladministration of Boki, and continued by his wife Liliha. Kuakini met the situation by closing the saloons and gaming houses, and establishing an armed police force of sufficient strength to enforce the law in spite of consular protest.

It was at just such a juncture, in 1830, that a temperance movement set in, the pledges of abstinence encouraged by missionaries receiving the active support of several of the highest noblemen and chiefs forming themselves into a society to discountenance the use of ardent spirits. This movement worked a reform that was commended by many shipmasters who threatened to discontinue recruiting at Honolulu if the grogshops were not suppressed. A few years later a similar society was formed at Lahaina, which was joined by thirty-four masters and officers of vessels then in port. Both societies for a time worked well, but the foreign invasion, and threats by representatives of France in favor of liquor broke down Hawaii's feeble effort at control and self-preservation, whereby the king fell under the evil of intemperance, which continued to such a degree that his friends, in alarm at the impending danger, assured him that "he could not expect either the exertion of good men or favor of God toward perpetuating his reign, and that unless he should reform, there was no encouragement for the friends of the nation to exert themselves—no possibility of preserving his government." The king came to himself, reformed, and stood well the political perplexities that followed soon after.

While the above conditions pervaded the government circles for several years, save that noble band of chiefs who espoused Christianity and stood valiantly by their teachers, nevertheless the progress of education and church work made wide strides in various sections, the increase of converts in the

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years 1837 to 1840 being 20,120. Schools not only also multiplied, but developed along industrial lines; boarding schools for girls, and for boys were instituted, and one of higher grade at Lahainaluna founded. A great aid in this progress (as the language was reduced to writing), was the printing press, which issued leaflets, tracts, schoolbooks and eventually the Bible itself, and published, in 1834, the first paper in the Pacific, *Lama Hawaii.*

The establishment, in 1833, of the Bethel Church and reading room at Honolulu, by the American Seamen's Friend Society, with Rev. John Diell as chaplain, to meet the needs of the foreign residents and seamen visiting the port, was of great influence in the community, and a comforting support to the Hawaiian work and workers. Mr. Diell was succeeded in 1841 by Rev. S. C. Damon, whose long service for the amelioration of conditions for seamen is shown in his founding the *Temperance Advocate and Friend,* in 1843 (which has continued to this day, the oldest journal in the Pacific); prime mover in the establishment of the Sailor's Home, in 1856, the first of its kind at all ports bordering on the Pacific Ocean, and the pioneer also in religious work among the Chinese in these islands.

In the political complications which gathered thick and fast during this formative period of constitutional government at the growing American influence in affairs and the heated controversies attending them, the visit of Sir George Simpson and Dr. McLaughlin, governors of the Hudson Bay Company (which had an agency in Honolulu), was most welcome. Dr. G. P. Judd came to the help of the government at this time, first on the treasury board with T. Haalilio and John Ii, a few days later as translator and recorder, also, to aid Governor Kekuanaoa in important business between foreigners; then, as advisory co-worker with Messrs. Simpson and Richards, also formerly of the Mission, on the proposed embassy for recognition of Hawaiian independence. The advisory and financial aid accorded the government by Sir George Simpson was opportune, and his subsequent personal influence at London, Brussels and Paris, in support of Hawaii's plea for recognition as an independent state, as presented by the king's envoys, T. Haalilio and Wm. Richards, commissioners to the United States, England and France, to thwart the machinations of representatives of England and France over a struggling nation was valuable, whereby the embassy met with success, and little Hawaii was recognized as entitled to a place in the family of free nations, and her independence guaranteed.

The loss to the Mission in releasing such strong characters as Dr. Judd, Wm. Richards, and subsequently Richard Armstrong, proved a wise sacrifice toward the establishment of the government, the recognition and preservation of the rights of sovereign and people, and advancing the nation conformatory to the principles of Christian civilization which they had labored together to inculcate throughout the land. Also in the crisis of Paulet's planned seizure of the islands in 1843, the king's and premier's support of Dr. Judd's course in their behalf by the provisional cession of the islands to Great Britain, an act in which he was fully justified and honorably rewarded, as he virtually held the safety of the nation till succor came. When Lord Paulet sent the British consul off with dispatches of his procedures, a faithful

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friend of Hawaii, James F. B. Marshall, was commissioned by Dr. Judd as bearer of dispatches to the king's envoys in London, and sent off *incognito* on the same vessel.

Those were dark days of Lord Paulet's occupancy, when the labors of years for moral reform were set at naught, prison doors opened, and wickedness for a time permitted to ride triumphant. But a change was quickly wrought by the arrival of Admiral Thomas, from Valparaiso, in the frigate *Dublin*, who on learning of such high-handed procedures by representative men, hastened hither, and at once learned the government's version of the unwarranted claims and demands upon it. Perceiving the injustice done the king he restored to him a few days later, July 31, 1843, the flag and his kingdom.

The Admiral's sympathy and support of all good and religious effort won him the gratitude of chiefs and people. In the changes attendant upon those events, and subsequently, a number of new helpers of character and broad vision arrived at the islands—some accidentally—and cast in their lot for the uplifting of the nation, and have left creditable records in so doing.

In 1844 arrived Robert Crichton Wyllie, Esq., as secretary to Gen. Wm. Miller, consul-general for Great Britain, but the following year finds him in the Hawaiian cabinet as minister of foreign affairs, a position which he held until his death in 1865. He was an indefatigable worker; a staunch defender of the dignity and rights of the king and country; a help to religious institutions; a man of large business experience whereby he sought to assist local enterprise and increase our industries. His "Notes on the shipping, trade, climate, religious institutions, etc." of these islands, published in the *Friend* when he was but four months in the country is a marvel, and his deduction of successful missionary effort was no half-hearted testimony.

A little later in time of arrival was that of John Ricord, Esq., from Oregon, a young lawyer of New York, who in his few years' residence here made an enviable record in the formative period of the government. Coming unexpectedly and an entire stranger, he was at once sought by Dr. Judd to aid the authorities, and proved himself a man of talent and a tireless worker, crowding the labor of years into months. He prepared a new code of laws, and organized the government into distinct departments—the foreign, financial, interior and educational—and at its adoption became Hawaii's first attorney-general; made the laws applicable alike to foreigners and natives, and thwarted the Belgian land contract scheme.

At a somewhat earlier period was the coming of James Jackson Jarves, who, in 1840, established the *Polynesian*, a newspaper which stood for progress, Hawaii's independence, sound government, an ardent supporter and defender of the missionaries, and became eventually the official government organ. Mr. Jarves' natural talent and experience well qualified him as an Hawaiian historian, his standard work going through several editions.

About this same time Dr. R. W. Wood identifies himself as an influential friend of the Mission in the business community, taking a place in the front rank of temperance and other societies for community betterment and helping liberally in all philanthropic movements.

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In the Friend of October, 1845, is a testimonial, by a visitor. to the influence of the American missionaries in the improvement in morals and civilization at the ports of Hilo, Lahaina and Honolulu, presenting in contrast his observations of ten years previous. A worthy tribute is paid to Mr. Spalding, at Lahaina, for kindness to seamen, and to Rev. L. Andrews and the seminary at Lahainaluna under his charge, the efficiency of whose pupils was an agreeable surprise, while on the Sabbath, thousands of well dressed natives were seen wending their way to church. As is well known, the morals of Honolulu at that earlier period were at a low ebb, yet it was gratifying to learn that a large part of the native population remained uncontaminated. In the later visit the great moral change which had taken place was noted with the utmost satisfaction, more particularly with reference to the temperance cause, so vital to the welfare of the community.

In the fall of 1846 there arrived, fortunately, after an unusually long voyage, from Newburyport, two young men bound for Oregon, but who, being induced to remain here, were destined to make their mark and influence for the elevation and progress of Hawaii. They were William L. Lee and Charles R. Bishop of Glens Falls, New York.

Mr. Lee was a talented young lawyer with high credentials from Prof. Greenleaf and Judge Story, and was persuaded by Dr. Judd to come to the help of the government and accept the position of chief justice, a position which he held efficiently till his death in 1857. He organized the courts of justice, and so conducted the highest tribunal as to acquire universal respect, and thus became the strongest pillar of the government. The cause of temperance received his hearty support as president of the society for several terms, and the organization in 1850 of the Hawaiian Agricultural Society was due largely to him. A wise counselor in all administrative affairs, he suggested and successfully negotiated Hawaii's first reciprocity treaty with the United States, which the senate failed to approve. His influence was recognized and beneficial beyond court circles, for he lent his aid to all organizations for the public weal.

Of Mr. Charles R. Bishop and his long life of devotion to the best interests of the land of his adoption, in which education received the utmost aid and consideration, volumes might be written. His sterling characer and business acumen brought him early into official service, then to the lead in commercial and financial activities of the islands, establishing in 1858 Honolulu's first banking house. His marriage to Bernice Pauahi, daughter of the high chief A. Paki, cemented his interests in Hawaii and Hawaiians, which brought him into closer touch with Court circles, and though declining for a time a seat with the nobility, his devotion to the cause of education singled him for the presidency of the department of public instruction, which he served for many years. His conservativeness drew him into closer official relations as privy councillor, and cabinet minister, thus aiding in the progress of Christian civilization, and throughout the community his helping hand and guidance was foremost in all worthy movements. His aid and support of the Kamehameha Schools, founded by Mrs. Bishop for boys, and for girls; the erection of the museum buildings and their equipment in her memory,

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and provision for all their maintenance for the benefit of generations yet unborn, is a noble tribute to the success of early missionary labors in Hawaii.

Another leader in the business community of strong conservative character, whom the government on several occasions called to their councils, and to a seat in the cabinet, was Wm. L. Green (author of the "Molten Globe" theory to which scientists have given attention), a man of large vision, supporter in critical introductory periods of both inter-island steam communication and Honolulu's Iron Works, as essential to the development of the material interests of Hawaii.

Thus through the years, the moral influence of worthy men have strengthened progress and Christian endeavor in this fair land, among whom memory recalls: Judges E. H. Allen, G. M. Robertson, J. W. and S. L. Austin, A. S. Hartwell, and J. Hardy; Messrs. A. B. Bates, Stephen Philips, I. Bartlett, W. Goodale, T. Brown, T. H. Davies, and, apart from official connection, such men as G. D. Gilman, the Gowers, the Beckwiths, Waterhouse, and others that might be named.

The establishment of the Queen's Hospital marked another epoch in the progress of Hawaii. The need impressed Dr. T. C. B. Rooke in his visitations among the people, especially during the smallpox epidemic of 1853, and found expression which so influenced his daughter Emma, that on her marriage with King Kamehameha IV, she enlisted his aid in the merciful project. Entering heartily together in the work, they personally solicited the funds for the hospital, which was therefore named in her honor.

The founding of Lunalilo Home for aged indigent Hawaiians, through the bequest of the lamented ruler whose name it bears, is another of the evidences of Hawaiian advancement. And the more recent establishment of kindergartens, settlement work, recreative playgrounds, red-cross work, associated charities, and other community service movements, maintained generously for our numbers, clearly indicate that the "bread cast upon the waters" one hundred years ago has given rich returns.

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HAILI CHURCH, HILO, HAWAII, TODAY.

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to the islands for over seven years, though the report of Cook's last voyage indicated that a profitable trade in furs could be opened with the Indians of the northwest coast of America. However, following the visit at the islands of the "King George" and "Queen Charlotte," Captains Portlock and Dixon, who had been here with Cook, and the French explorer La Perouse, in 1786, an increasing trade grew up with American, British and Russian vessels which called here for the purpose of obtaining food, water and wood. Captain Vancouver, who also had been with Cook, made three visits to the islands between 1792 and 1794, and by his sympathetic advice and practical interest in the welfare of the natives, had secured the respect and good-will of the King and Chiefs. In the early years of the nineteenth century a lucrative trade in sandalwood had been carried on, and when that trade decreased with the depletion of the sandalwood forests, the whaling industry grew into proportions, and the outfitting of whale-ships and transshipping of oil took its place as the principal business of the country. On October 7, 1817, there were seven foreign vessels in the harbor of Honolulu. In April, 1822, there were about forty ships at Hawaiian ports, nearly all of them being American whalers. The cross-roads of the Pacific were destined to grow in commercial importance, and it was inevitable that the foreign population would steadily increase in numbers.

Growing Need of Organized Government

The common law of the Hawaiians—and without a written language there could, of course, have been no written laws—consisted mainly of the tabu system which had been administered by the priests, and a feudal system of land tenure which was administered by the King personally or through the chiefs. What there was in the way of criminal law was arbitrarily administered by the King and the Chiefs. New laws were made by the King after, or without, consultation with the Chiefs, and were proclaimed by heralds. The first written law was made in 1825. It related to the entry and clearance of vessels and harbor dues at the port of Honolulu.

After the advent of foreigners it began to become apparent that private rights of person and property ought to be recognized by law, and steps taken to protect and enforce such rights, but up to the time of the arrival of the first missionaries little or nothing had been done in that direction. The instructions given to the missionaries forbade their interfering with the civil and political affairs of the country.

Liholiho, the young king, died in London, while visiting England, in 1824. Kauikeaouli, his brother, having completed his minority in 1833, assumed the throne as Kamehameha III. The line of cleavage which had already been drawn between those who supported the cause of the Mission and those who opposed it continued in evidence. Although the King had, on the death of Kaahumanu, confirmed in office as premier the Christian chiefess Kinau, he was subject to the influence of an unprincipled schemer by the name of Kaomi, a part-Tahitian, as he had previously been subject to that of Boki, the reactionary and oppressive governor of Oahu, both of whom favored what would latterly have been called the "wide open town." They opposed

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THEIR Lqts MAJESTIES

KING RHEO RHIO, QUEEN TAMEHAMALU, MADAME POKI,

OF THE SANDWICH ISLANDS, AND SUITE

As they appeared at the Theatre Royal Drury Lane, June 8th 1824.

London Publd by J.W. Cook & Wilson St. Georges Inn Road June 1824

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great need, if they should be willing to leave the Mission, take the oath of allegiance to the Hawaiian King, and assume the cares and responsibilities of administrative office. Dr. Judd had been unofficially assisting the chiefs as an interpreter in their communications with foreigners since 1834, and his advice in matters of policy as well as detail was often solicited. Eventually he and others stepped into the breach and did yeomen's service for the struggling nation.

The government was autocratic in form, though the germination of liberal ideas was observable even prior to the death of Kamehameha II, and there seemed no incongruity at this time in looking to America for a political adviser. Conversely, the United States government gave its full moral support to the Hawaiian monarchy. Mr. Daniel Webster, Secretary of State, in a letter to the Richards commission in December, 1842, said, "The United States have regarded the existing authorities in the Sandwich Islands as a government suited to the condition of the people, and resting on their own choice. And the President is of opinion that the interests of all the commercial nations require that this government should not be interfered with by foreign powers."

Hawaii's First Instruction in Civil Polity

In 1838, Rev. William Richards, who had come in the second party of missionaries in 1823, was persuaded by the King to enter the employ of the government as instructor in law, political economy, and the administration of affairs generally. He therefore severed his connection with the Mission. Mr. Richards had the advantage of a thorough knowledge of the language and customs of the Hawaiians and enjoyed the entire confidence of the Chiefs. The results of his appointment soon began to develop. In 1839, the declaration of civil rights, and the edict of religious toleration were proclaimed, and in 1840, the first written constitution was promulgated. The last mentioned event was a particularly noteworthy one in that it marked the voluntary surrender by an absolute monarch to the people of a substantial part of the power of government.

In 1842, the situation of the government had become so intolerable by reason of the continued persecution by the British and French consuls, and the demands made by the French captain Laplace, that the King, acting on the friendly advice of Sir George Simpson, of the Hudson Bay Company, accredited Sir George, Mr. Richards and T. Haalilio, as his envoys to the United States, Great Britain and France, with a view to securing a better understanding with those governments, and to obtain, if possible, their unqualified acknowledgment of the independence of the Hawaiian government, and the repudiation, by the two latter of the acts of their representatives in Hawaii.

That it was intended that Mr. Richards should have unlimited authority is shown by a letter given him by the King in which the writer said, "should you need any new powers from me you are to take the blanks, with my name subscribed at the bottom, and write, over my name, whatever is necessary

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JUDGE JOHN II
Of the Hawaiian Supreme Court and the Land Commission.

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person to take care of our young Chiefs, because you are the proper person to look after the children and to manage them." Their desire was to confide the education and bringing up of the children of Chiefs to him. That led to the immediate establishment under the superintendency of Mr. and Mrs. Amos Cooke, at Honolulu, of the royal school. Therein were placed fourteen children of rank, of whom Commodore Wilkes said that he had seldom seen better behaved children. The proper instruction and guidance of those children, some of whom would later be called upon to assume the responsibilities of government, was a matter of grave concern both to their parents and to the missionaries.

On July 9, 1839, the French frigate "Artemise" arrived at Honolulu. Captain Laplace blockaded the port and demanded, under threat of bombardment, that the King place in his hands the sum of $20,000.00 "as a guarantee of his future conduct towards France." The money was raised and handed to the captain. The next day the captain demanded that the King sign a treaty which had been prepared ready for signature. Notwithstanding that it contained arbitrary and unjust provisions the King was obliged to sign it. Subsequently the French consul insisted that no restraint could be placed on the internal traffic in spirituous liquors without violating the Laplace treaty. The British consul also was active in finding pretended causes of grievance.

In May, 1842, Dr. Judd was prevailed upon to sever his official connection with the American Board, and to accept appointment as "translator and recorder for the government," and as a member of the "treasury board," with instructions to aid Governor Kekuanaoa in the transaction of business with foreigners. At that time the capital was at Lahaina, Maui, and the King spent most of his time there, though Honolulu was the principal seaport and trouble center of the country. Hence the need of the Governor of Oahu of advice and assistance. When a political storm broke, it was generally about the head of the governor's adviser. Up to that time there was no real financial system. The public revenues were received by the King and no distinction was made between his private income and that which belonged to the government or public. It fell to the lot of Dr. Judd as chairman of the treasury board to arrange a separation of the two funds and to organize a much needed system of public accounting. His services in that connection were of great value.

In 1843, the British frigate "Carysfort," Captain Lord George Paulet, arrived. Taking up complaints of the British consul with which he had been made acquainted by the consul when his ship was at a Mexican port, and before coming to Honolulu, Lord Paulet made demands on the King which were subversive of the autonomy of his government, and the King was notified that unless he complied with them, "immediate coercive steps would be taken." The King informed Lord Paulet that commissioners had already been sent to England to settle the very controversies to which he made reference. The King yielded some of the points, but additional demands were immediately made. The King was distracted and the chiefs depressed. The former said he could give no more. It was evidently the

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KAUIKEAOULI, KAMEHAMEHA III.
Hawaii's first Constitutional Kir

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ed. Subsequent events have tended to renew, in the minds of some, the doubts which then existed as to the wisdom of giving the complete ownership of lands to people who could not be expected to appreciate th value of them and who would be unlikely to keep them, if they had the power to dispose of them. There can be no question, however, as to the King's generous intentions in the premises. On Dr. Judd's recommendation a law was accordingly passed which provided for the appointment of a commission to hear and adjudicate claims for land. Such claims were based on prior use or possession by the chiefs and others who held of the King and by the common people who held under the chiefs. There was no question as to the King's feudatory rights in all the land, but the rights of the chiefs and people were undefined and uncertain. The decision to award fee simple titles clarified the matter, and the practical application of the new law involved merely the determination of claims and the awarding of specific pieces or tracts of land. That alone was a great task and involved an immense amount of detail. No special difficulty was experienced in awarding the claims of the common people to their taro patches and house lots, but when it came to the division of the large tracts between the King and the chiefs and the setting aside of areas as public lands for the support of and disposition by the government there were many heart-burnings and misgivings. Here again Dr. Judd's tact and wisdom were called into play. Through his advice and cooperation a mutually satisfactory division was finally agreed upon by the King and chiefs.

After a short period of cordial relations between the government and the foreign representatives, fresh controversies arose—or rather, former ones were renewed. On August 1, 1846, Mr. Wyllie, secretary of foreign relations, reported that "During the last twelve months extraordinary efforts have been made, in various ways, to discredit the government without and disorganize it within." The principal difficulty was with the French consul, who persisted in interfering in the domestic affairs of the kingdom, quarreled with Mr. Wyllie, and made a number of arbitrary demands on the government which it could not, with a decent respect for itself, comply with. The French admiral, De Tromelin, landed a naval force which dismantled the fort and committed other depredations. The King's yacht was confiscated. The British consul offered the guarantee of the British government that the King would fulfil whatever might be awarded by the government of France with respect to the demands made by the French consul and admiral, and when the offer was declined he protested against the action taken as being in contravention of the compact entered into by France and Great Britain in 1843.

On September 10, 1849, Dr. Judd was commissioned by the King as a special commissioner and plenipotentiary to the governments of France, Great Britain and the United States with the object of securing a disavowal from the French government of the outrage committed by the French admiral, and with a view to having a stop put to the interference in domestic concerns by the consul. He was instructed to claim compensation for the hostile invasion of the French naval force and for damage done after a

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reference had been made to the French government. In that connection it was hoped that the good offices of the British government could be secured, for without such assistance there was small prospect of obtaining satisfaction. It was found, however, that because of some difficulty between Great Britain and Greece, in which France was acting as mediator, the expected help was not forthcoming. Long and tedious negotiations at Paris producing no results, Dr. Judd withdrew. Mr. Wyllie, in reporting later to the King, said, "Mr. Judd undertook the mission expressly upon the ground that it was a difficult one, and, therefore, I do not see any good reason why he should be downcast merely because that difficulty has been found to be great, beyond his powers of accomplishing it," and he expressed the feeling that benefits would ultimately ensue from his mission. In that he was right, for there followed a marked and permanent improvement in the relations between the government and the representatives of foreign countries which may properly be placed to the credit of Dr. Judd's mission abroad. Dr. Judd was accompanied on that occasion by the young princes, Alexander and Lot, afterwards Kamehameha IV and V respectively, who, much to the doctor's satisfaction, conducted themselves very creditably. In England the party was received and treated with great kindness and courtesy on the part of the government, and by Admiral Thomas and others. At Washington Dr. Judd received assurances from the United States government that it would not look with indifference upon acts of oppression by other powers against the Hawaiian government. On December 26, 1849, a new and satisfactory treaty was concluded with the United States.

The extremity in which the King felt himself to be at the time of the departure of Dr. Judd on his mission to France is disclosed by the secret instructions which were confided to the commissioner. They read as follows:

"Kamehameha III, By the Grace of God, of the Hawaiian Islands, King,

"To our trusty and well beloved subject Gerrit Parmile Judd:

Secret Instructions

"In case our Independence be not fully recognized, be endangered by the acts of any other Government, or our Sovereignty in peril or rendered of no value, our Royal Domain being exposed to further hostile attacks without just or good reasons, or from any other cause, you may find these instructions necessary. These are to command and empower you, on our behalf, to treat and negotiate with any King, President or Government or Agent thereof for the purpose of placing our Islands under foreign protection and rule.

"And you are hereby further commanded and empowered to treat and negotiate for the sale of and to sell all our Private Lands, and those of our Chiefs, subject to our ratification and the free concurrence of our Chiefs.

"Done at the Palace, Honolulu, Oahu, Hawaiian Islands, this seventh day of September, A. D., 1849."

The instructions were signed by the King and the premier, and countersigned by the minister of foreign relations. The authority so entrusted to Dr. Judd he found unnecessary to exercise in view of the friendly attitude

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which he perceived to exist on the parts of Great Britain and the United States.

On April 15, 1846, Dr. Judd was transferred from the post of minister of the interior to that of minister of finance, which latter he held until September 5, 1853, when by resignation, he terminated his service with the government. He was thoroughly at home in the financial branch of the service. As chairman of the former treasury board he had paid off a large indebtedness and placed the government on a firm financial footing. He continued his sound business methods and prudent economy in his new office.

In 1852 Dr. Judd served with Chief Justice Lee and Judge John Ii on a commission to draft a new constitution, which subsequently was submitted to and passed by the legislature and duly proclaimed. It was much more complete in detail than the constitution of 1840, and separated the three coordinate branches of the government in accordance with modern ideas.

Mainly to the efforts of Mr. Richards and Dr. Judd did constitutional government in Hawaii owe its birth and its preservation during the critical period of its early infancy. Upon the arrival here of Robert C. Wyllie and John Ricord, in 1844, and of William L. Lee, in 1846, and their enlistment in the service of the government in the capacities of minister of foreign relations, attorney general and judge, respectively, much of the burden was assumed by them, and the work of bringing the nation into manhood was successfully carried on.

Dr. Judd died on July 12, 1873. He was a man of energy, courage and sincerity of purpose. He was an able physician, and he developed great aptitude for the administration of public affairs. The benefit of his talents was freely and liberally given to a people who he knew needed and deserved assistance. He skilfully piloted their little ship of state through storm and calm. He stood loyally and firmly for the country of his adoption. The Hawaiians regarded him as a sound and fatherly counsellor. It was well said of him, "He was a man of no ordinary talents, in the discharge of all his duties he exhibited great executive ability. Loyalty to principle, a profound respect for the voice of duty, rigid adherence to conscientious convictions, were prominent characteristics of his deep, strong nature. Eminently fitted as a leader, he was called by his adopted country to posts of responsibility at one of the most critical periods in its history, when none but the strong were able to stem the tide of political strife which was bursting upon our shores and threatening the national life."

Third Contribution from the Mission

Rev. Lorrin Andrews came to Honolulu in 1828, with the same company of missionaries of which Dr. Judd was a member. In 1831 he was assigned to the important work of establishing the Lahainaluna seminary, where he labored for about ten years. Like Mr. Richards, he made it a point to become thoroughly posted in all matters Hawaiian. He was so strongly impressed with the iniquity of the American slave system that, in 1840, he resigned his position as a missionary of the American Board because funds for its support were received from some of the slave states.

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LAHAINALUNA SCHOOL.

Here Mr. Andrews, first teaching himself from books the process of copper-plate engraving, established, without cost to the mission, a considerable enterprise in such engraving. He begged copper from the whaling ships. Out of his own meager salary he paid any necessary advances for paper, ink and tools. He also paid the boys small wages. Of 14 printers he was accustomed to say that 4 would make competent engravers. Competition was keen, all striving eagerly for the great honor of being chosen to this "favored recreation."

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1847, in a letter to Judge Lee, in which he referred to the imperative consequence of, and his deep interest in, the education of the natives, though declaring his inability to accept the office which had been offered him, he said, "The only thing connected with the office in question disagreeable to my feelings is its intimate relation to politics." In 1853 the decrease in the native population was tremendously augmented by the ravages of an epidemic of small-pox which swept through the islands. At the same time there was considerable agitation on the part of foreigners engaged in business here in favor of the annexation of the islands to the United States. Also a report had become current that an armed expedition of fillibusters was being organized in California with the object of descending upon the islands, overthrowing the monarchy, and setting up a republic. The King feared disastrous consequences to his throne and his people. In the early part of 1854 the government decided to negotiate secretly with Mr. Gregg, the United States minister, a draft of a treaty of annexation. The King, however, died in December of that year and the negotiations were terminated. Mr. Armstrong was a reluctant participant in the transaction, and, upon the accession of Kamehameha IV, he advocated the making public of the details of the affair together with a full explanation of the seeming necessity for the step which had been taken.

In order to sever the connection between the educational department and political affairs, and also to enable him to devote his entire time to the proper work of the department, Mr. Armstrong, in 1855, secured the enactment by the legislature of a new law which established a board of education and placed the public schools under its jurisdiction. He was appointed president of that board and served as such till his death on September 23, 1860.

In 1857, Mr. Armstrong was made a privy councillor, and in 1859 he was appointed a member of the house of nobles, in both of which capacities his judgment was highly valued.

His duty as the head of the educational department included the planning and organizing, out of crude material, a complete school system, examining and training teachers, and translating school books into the Hawaiian language. He wrote, in the vernacular, books on surveying, philosophy, and political and domestic economy. He made the rounds in person of the numerous schools throughout the country, traveling in canoes and on horseback in all sorts of weather. He was an indefatigable worker in his department and was often called upon to give advice in other departments of the government. It was a pleasure to him to promote the welfare and diminish the wants of others. He was active and persevering in seeking what would accrue to the benefit and comfort of the many. He encouraged the natives to industry in agriculture and other enterprises. Not the least of his accomplishments consisted in his being the father of Samuel C. Armstrong, the founder of Hampton Institute, Virginia.

Further Public Service

Mr. E. O. Hall came to the islands with the seventh missionary party in 1835. He was the fifth printer to come to the Mission.

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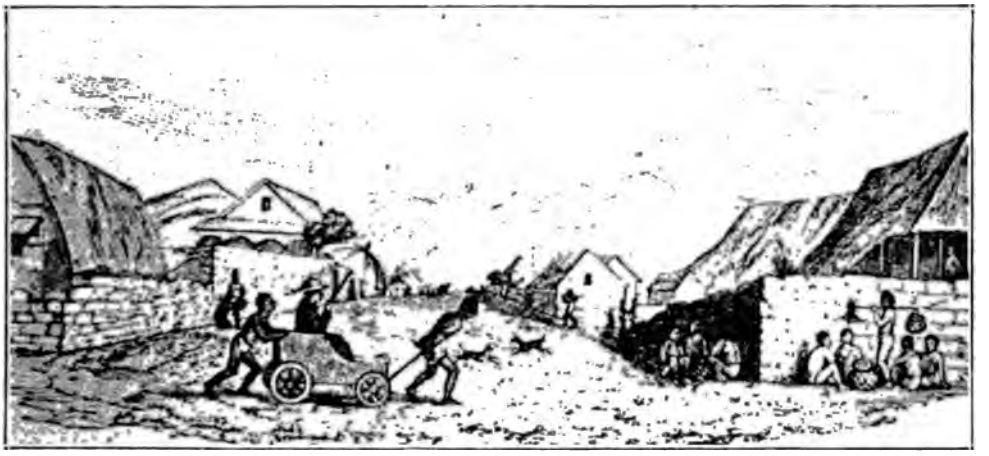

RAPID TRANSIT IN HONOLULU IN THE FORTIES.

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The Hawaiian Mission to Marquesas and Micronesia

By HENRY P. JUDD

A chapter of history but little known to people living in Hawaii is that of the Hawaiian missionary enterprises to the Marquesas Islands and to Micronesia. These two widely separated groups of islands in the Pacific Ocean have each received attention from Christian organizations in Hawaii, and the story of the noble and self-sacrificing service of the Hawaiian missionaries in these archipelagoes to the southeast and southwest forms a bright epoch in Christianity.

Marquesas

These islands, six in number, lie between nine and ten degrees south latitude, 2300 miles southeast from Honolulu. They were discovered by a Spanish voyager, Mendana, in 1595. Their mountains, of volcanic formation, rise to the height of four to five thousand feet, with a wonderful grandeur and variety of scenery. The climate is healthy, the valleys are fertile and produce all sorts of tropical fruits and vegetation. The native temperament is impatient of labor and control. The people were lawless according to civilized standards, quarrelsome and ferocious. When the missionaries first landed, cannibalism was prevalent, and the clans in the various valleys were in a state of constant warfare.

In 1832, Messrs. Whitney, Tinker and Alexander of the Sandwich Island Mission were sent on a visit of exploration to these islands. Their report as to prospects for work in the group was a favorable one. In July, 1833, Messrs. Armstrong, Alexander and Parker sailed from Honolulu and spent almost a year endeavoring to establish a mission among the islanders, but the attempt was not crowned with success. It is interesting to note in this connection that the Rev. Henry H. Parker, for fifty-four years pastor of the Kawaiahao Church of Honolulu, was born at Nuuhiva in Marquesas during the year that these missionaries labored there.

English missionaries from Tahiti failed also to gain permanent results. In 1853, Matunui, a chief of Fatuhiva, arrived in Hawaii, asking that Christian missionaries be sent to his islands that they might share in the benefits of the Gospel which had done so much for the people of Hawaii. This appeal so stirred the Hawaiian Christians that liberal contributions were made,

This article constitutes a very definite contribution to the history of Polynesia. Its facts, gleaned only by the most painstaking and patient search through the files of the Missionary Herald, the Friend, and the reports of the Hawaiian Board, have long deserved a permanent record of their own.—Editor's Note.

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two ordained clergymen, Rev. James K. Kekela and Rev. Samuel Kauwealoha, with their wives, also two deacons and their wives, were sent, Rev. B. W. Parker accompanying them to assist in opening the work. For fifty years Kekela and Kauwealoha labored for the Christianization of this people in this most difficult field, being assisted by other faithful and earnest missionaries and teachers.

Matunui, the chief who had sailed to Hawaii and asked for missionaries, sat up all night after their arrival to tell of the "strange things" he had seen and heard in Hawaii, and a congregation of a hundred and fifty listened to preaching on the following Sunday. The missionaries entered at once on their various forms of Christian activity, organizing their schools and translating the Bible. There was but one foreigner with them, James Bicknell, an English mechanic, afterwards ordained a minister. All the others of the mission were Hawaiians, who, themselves Polynesians, all the more readily grasped the problems of their Marquesan cousins. In spite of great discouragements and obstacles, the work went on with energy and perseverance and good sense. The first convert was Abraham Natua. Soon after this, the missionaries determined to break down the tabu system. A great feast was given on the mission premises, at which Matunui, the high chief, and many others sat down for the first time with their wives and broke through the ancient and burdensome restrictions.

Urgent calls came from various parts of the islands for missionaries. Converts were made slowly, one by one at first, and the quiet though also powerful influence of the Gospel became felt here and there throughout the group. In 1868, Titus Coan, the well-known missionary of Hawaii who had just visited Marquesas, wrote thus: "The light and love and gravitating power of the Gospel are permeating the dead masses of the Marquesas. Scores already appear as true disciples of Jesus. Scores can read the word of the living God, and it is a power within them. Hundreds have forsaken the tabus, and hundreds of others hold them lightly. Consistent missionaries and their teachings are respected. Their lives and persons are sacred where human life is no more regarded than that of a dog. They go secure where others dare not go. They leave houses, wives and children without fear, and savages protect them. Everywhere we see evidence of the silent and sure progress of truth, and we rest assured that the time to favor the dark Marquesans has come."

The name of Kekela, the first Hawaiian to be ordained to the ministry, who served for forty-nine years as missionary in Marquesas, will always stand out in missionary history. He it was who performed this act of great courage. In the year 1864 a trading ship touched at Puamau on the island of Hivaoa. Some of the natives going aboard were made prisoners and taken as slaves to Peru. The father of a young man thus captured resolved to take vengeance upon the first white man he might meet. A year later a whaleship, the "Congress," came into the port of Hivaoa and the captain sent his mate, Mr. Whalon, with a boat's crew, ashore to secure provisions. On landing, the mate was immediately seized by a crowd of natives, the sailors escaping to the ship. Word was brought to Kekela of the situation. Well

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knowing the danger, he hastened to the scene. He found the white man firmly bound, while the native oven was being heated for cooking the captive to be eaten at the cannibal feast. Kekela pleaded for the life of the white man, at first without success. At last he asked at what price he could buy the victim. The Marquesan said, "Give me your whaleboat and you shall have the white man." The bargain was agreed to, Mr. Whalon was released and Kekela's boat handed over in exchange. "This noble act of humanity," says Rev. O. H. Gulick in his book, "The Pilgrims of Hawaii," "on the part of the Hawaiian missionary later received worthy recognition from President Abraham Lincoln, who sent a fine gold watch to Mr. Kekela with a suitable inscription engraved upon it, and also presented the money for the purchase of a new boat to replace the craft that had been given in exchange for the life of Mr. Whalon."

After half a century of faithful labor, during which time the Gospel had been preached with power, and a wonderful change effected in the lives of the people, Messrs. Kekela and Kauwealoha were compelled through weakness due to old age to lay down their burdens and give over the work to others. The French Protestant missionaries continued the enterprise begun by the Hawaiians, and today there is no official connection between Hawaii and Marquesas, although there still remain descendants of Rev. James Kekela and Rev. Z. Hapuku at Hivaoa.

Micronesia

In 1851, a practical conviction developed in Hawaii that the islands could not rise to an independent existence as a Christian nation without developing the spirit of foreign missions. Both the native churches and the missionaries, in the advanced stage of the work, needed that invigorating influence. It was proposed to establish a new mission in one or more of the groups of coral islands westward, called Micronesia, 2000 miles distant. It was believed that the Hawaiian churches would support the missionaries sent from their own number.

On November 10, 1851, Messrs. B. G. Snow, A. A. Sturges and L. H. Gulick, with their wives, embarked at Boston for Micronesia. Arriving at Honolulu, a schooner was chartered and it was decided that Rev. E. W. Clark, secretary of the Hawaiian Missionary Society, and Mr. Kekela should accompany them to assist in establishing the mission and to report the condition of affairs to the Hawaiian churches. Two Hawaiian missionaries, Opunui and Kaaikaula, and their wives were added. The new mission sailed July 15, 1852, on the ship "Caroline."

Micronesia consists of an immense number of islands, 2000 or more, stretching from three degrees south to twenty degrees north of the equator. Many of them are built wholly of coral sand, and lie flat upon the water, while a few are basaltic, with mountains two or three thousand feet in height. The inhabitants of these various groups differ in language and in the details of their customs and superstitions, but agree in general characteristics. "They are the natural homes of indolence and sensuality, of theft

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THE MORNING STAR.

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Apaiang and its kindred islands did not furnish the missionaries with suitable places for residence. Dr. and Mrs. Pierson's health failed and they were obliged to remove to California. Dr. and Mrs. Gulick took their place at Ebon for a year.

Berita Kaaikaula, the Hawaiian associate of Mr. Sturges on Ponape, died in January, 1859. "He had been an earnest and faithful missionary, an example of everything lovely and of good report," says Anderson. "It is cheering to record," he continues, "of these humble missionaries, as of Kaaikaula, that he died as only a Christian can die, and that his wife bore her loss as one who knows how to cast her burdens on the Lord."

In 1861, Mahoe, one of Mr. Bingham's Hawaiian assistants, was ordained during a meeting of the mission at Ponape. A printing press had been early established in the Gilbert branch of the mission.

In 1869, Rev. J. F. Pogue, a delegate from the Hawaiian Board, visited Kusaie and made this record of observations: "The 'gem of the Pacific,' as this island is called by some, is so in more senses than one. The population is six hundred, with no white men. There is one church of one hundred and fifty-nine members, with a native pastor. There are three stone church buildings and one built in the style of the island. As we landed at the wharf, near Mr. Snow's house, we were greeted by the "good morning" of many who had come together to welcome their missionary on his return to visit them for a short time before his departure for the fatherland. It was delightful to see old and young, men and women, boys and girls, coming around, taking him by the hand and greeting him with kind salutations. As I have seen loving children flock around a father returning to his home after a long absence, so this people gathered around our brother whom they regard as their spiritual father. They seemed more like Hawaiians than any other people with whom I came in contact in Micronesia. They were for the most part dressed up in foreign clothes, and I was struck with the mild, loving countenances of many. They looked as if they were full of happiness. And what were these people eighteen years ago? Naked, degraded, sensual, drinkers of awa, superstitious, ignorant of books and the true God. They are now clothed and in their right minds, read the Bible, sing the songs of Zion, have a Sabbath, worship the true God, and show by their lives the truth of the religion which they profess with their lips."

In 1863, in compliance with the recommendation of the Hawaiian Evangelical Association, the Micronesian Mission came under the direction of the Hawaiian Board of Missions. Rev. J. W. Kanoa and his wife were then on a visit to Hawaii, his native island, for the benefit of his health. He visited all the churches on the island, the people coming together everywhere to hear what he had to say concerning the mission in Micronesia. He had a horse for his wife and infant child, but traveled on foot himself.

At Ponape, the number of church members in 1865 was one hundred and seventy-nine. Mr. Sturges had been joined by Mr. Doane, and believed that at least half of the people of the island were in sympathy with them. The report of the next year was very cheering. "High chiefs, with their entire people, are taking their places with the missionary party which now

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seems to be the party of the island. Our Christians are no longer trembling and crouching, and the heathen party no longer bully and swagger."

Kanoa, on his return to Micronesia, was first stationed at Apaiang. In 1866, we find him once more at Kusaie, his first field, where he was cordially welcomed. The next year, being no longer needed there, he returned to the Gilbert group and was stationed on Butaritari. In March, 1869, Mr. Mahoe, who had been left in charge of Apaiang in Mr. Bingham's absence, was severely wounded by one of a rebel party of natives who sought his life. "The rebellion seems to have arisen, in part at least, from an attempt of the king (of whose Christian character the missionaries had good hope) to enforce a code of laws against murder, theft, adultery and other crimes. The mission houses were destroyed and the cocoanut trees around them cut down. Yet the mission seems to have gained a hold on the islands of Tarawa, Butaritari, Makin, Tapiteuea, and the adverse occurrences at Apaiang may yet turn out for the furtherance of the Gospel."

In 1870, the whole number of converts received into the churches of the Micronesian mission up to that time was 667, of which 250 were on Ponape, 226 on Kusaie, 140 on the Marshall Islands, and 51 on the Gilbert Islands.

Owing to the change in the sovereignty of the various islands of Micronesia, mission work was gradually given up. The last missionary to labor in the Gilbert group was Rev. Daniel P. Mahihila, who went to Maiana in 1892 and worked steadily until 1904, returning that year and becoming pastor of the church at Hanalei, Kauai, and later of the Kalaupapa Church on Molokai, where he is still serving.

As compared with the number of Hawaiian missionaries who labored in the Gilbert Islands, the force stationed on the Marshall group was small. After 1877, no reinforcements were sent out to that archipelago.

There was a limited number of Hawaiian missionaries in the Caroline group, as will be seen by reference to the appended table.

It is beyond the reach of human knowledge to estimate completely the results of the Hawaiian mission as far as the Micronesians themselves are concerned. The Gospel was preached to them by their brethren from Hawaii, a higher state of morals and community life was developed through the patient life and teaching of these men and women of God who left their impress for righteousness and truth and goodwill on the characters of the Gilbertese, the Caroline and Marshall islanders. Even though in some instances the work disintegrated, church members became disaffected and left the mission, and populations decreased, as has been the case in so many other islands of the Pacific, nevertheless the work of the Hawaiian missionaries proved to be a permanent blessing wherever it was undertaken. And we must not overlook the splendid reaction of the Micronesian and Marquesan mission as well upon the Hawaiian churches. It was "highly salutary." "The announcement of letters received, or of the return of a missionary brother from either field, is sure to make a sensation in a native audience," said Anderson, adding, "and rarely is a prayer offered by an Hawaiian, without at

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least one person for its brethren who have gone to carry the Gospel to other islands."

As evidence that the spirit of Christ was felt among the Hawaiian Christians, there may be mentioned the fact that this remarkable foreign missionary enterprise maintained almost entirely by the Hawaiians themselves was regarded by them with peculiar interest and secured their hearty financial support. In the period of fifty years the Hawaiians themselves raised about $112,000 for the Micronesian and Marquesan missions, besides sending one-fourth of all the ministers who had been ordained among the Hawaiians, a total of thirty pastors and missionaries, to this splendid work. This record of noble and unselfish service by the Hawaiian Christians, both on the part of those who went and labored patiently for many years in that portion of the Lord's vineyard and also on the part of those who remained at home and supported the missions by their prayers and money and keen interest, is one that should be preserved for the encouragement of the present generation and of those that are yet to come, to "go and do likewise."

LIST OF MISSIONARIES IN MICRONESIA AND THE MARQUESAS.

CAROLINE ISLANDS

Mission Began in July, 1852.

Benjamin G. Snow and wife Lydia V. 1852 Kusaie (Strong's Island); 1862 Ebon (Marshall group). Died May 1, 1880.

Albert A. Sturges and wife Susan Mary Thompson (died Dec. 5, 1893). 1852 Ponape (Ascension Island); 1855 Rono Kittie. Died Oakland, California, Sept. 4, 1887.

Luther Halsey Gulick, M.D., and wife Louisa L. 1852 Ponape; 1855 Shalong Point; 1860 resigned.

Daniel Opunui and wife Doreka Kahoolua. 1852 Kusaie. Died August 4, 1853.

Berita Kaaikaula (teacher) and wife Debora Kimiala. 1852 Ponape. Died January 14, 1859.

George Pierson, M.D., and wife Nancy A. 1855 Kusaie; 1857 Ebon (Marshall group); 1860 resigned and returned to Honolulu.

Edward T. Doane and wife Sarah W. W. (died at Honolulu, Feb. 16, 1862). 1855 Kusaie; 1857 Ebon; 1865 Ponape. Died at Honolulu, May 15, 1890.

Ephraim P. Roberts and wife Myra H. 1858 Shalong Point, Ponape; 1861 resigned.

S. Kamakahiki Kaaha. 1855 Rono Kittie, Ponape; 1857 resigned and returned to Hawaii. Missionary on Maui for several years. Died at Keanae, Maui, January 7, 1897.

GILBERT ISLANDS

Hiram Bingham, Jr., and wife Minerva Clarissa. 1858 Apaiang; 1864 returned to Honolulu; 1866-1868 master of the "Morning Star"; 1877-1880 Secretary of the Hawaiian Board; 1868-1908 translating the Bible, dictionaries, commentaries and school books into the Gilbertese language. Died at Baltimore, Maryland, October 25, 1908.

J. W. Kanoa and wife Kaholo. 1855 Kusaie (Caroline group); 1857 Apaiang; 1865 Butaritari; 1866 Ualana, Kusaie; 1867 Butaritari; 1874 Apaiang; 1875 Butaritari. Resigned in 1886. Died at Butaritari, June 30, 1896.

D. P. Aumai and wife Maui. 1858 Apaiang. Returned to Honolulu 1868.

W. B. Kapu and wife Maria. 1863 Apaiang; 1868 Tarawa and Tapiteuea; 1893 returned to Hawaii; pastor at Hanalei, Kauai, from 1893 until his death in Honolulu, March 5, 1896.

J. H. Mahoe and wife Olivia. 1857 Apaiang; 1858 Tarawa; 1860 Apaiang; 1870 Butaritari. Returned to Honolulu in 1870. Died at Koloa, Kauai, Jan. 23, 1891.

George Haina and wife Kaluahine (died 1903). 1860 Tarawa; 1872 Apaiang; 1874 Tarawa; 1876 Apaiang; 1877 Tarawa. Died July, 1886.

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Robert Maka and wife Mary M. Kelau (died Dec. 13, 1893). 1865 Butaritari; 1867 Ebon (Marshall group); 1868 Butaritari; 1879-1883 Hawaii; 1883 Butaritari; 1894 returned to Hawaii. Died at Waikane, Oahu, Sept. 29, 1907.

G. Leleo and wife. 1868 Tapiteuea; 1872 Nonouti; 1876 Apaiang; 1884 Honolulu. Died in Honolulu, March 11, 1891.

D. Kanoho and wife Rachel Kailihao (died at Marakei, Aug. 13, 1893). 1869 Tarawa; 1873 Marakei; 1880-1883 Honolulu; 1883 Marakei; 1894 Honolulu. Died at Kamalo, Molokai, May 25, 1896.

J. D. Ahia and wife (died 1872). 1869 Tarawa; 1872 Apaiang; 1873 Honolulu.

H. B. Nalimu and wife Keahiloa. 1872 Tapiteuea. 1882 Honolulu.

T. Kaehuaea and wife. 1872 Nonouti.

William Nehemia Lono and wife Julia. 1872 Maiana; 1882-1885 Honolulu; 1885 Maiana. 1894 Honolulu. Died at Keauhou, Kona, Hawaii, Sept. 17, 1911.

Solomon Kahea Maunaloa. 1880 Apaiang. 1881 Honolulu. Died Jan. 2, 1885.

Z. S. K. Paaluhi and wife Emma. 1887 Tapiteuea. 1890 Honolulu. 1891 Honolulu. Died 1904.

Martina Lutera and wife Harriet S. H. (died July 19, 1894). 1887 Apaiang; 1890 Honolulu. Died at Makena, Maui, Nov. 10, 1908.

John Nua and wife Julia Haweleku (died Feb. 7, 1895); 1892 Butaritari; 1895 Honolulu. Died at Honolulu, April 2, 1916.

David Kaai and wife Paalua Makekau. 1892 Apaiang; 1895 returned to Honolulu. Pastor at Kaluaaha and Kalaupapa, Molokai until his death at Waialua, Molokai, September 13, 1919.

Daniel Punua Mahihila and his wife Sara. 1892 Maiana; 1904 returned to Honolulu. Pastor at Hanalei, Kauai, from 1905 to 1916. Now pastor at Kalaupapa, Molokai.

Louis M. Mitchell and wife Ruth Mahoe. 1895 Butaritari; 1896 Honolulu. Pastor at Koloa, Kauai and other places. Now residing at Hana, Maui.

MARSHALL ISLANDS

H. Aea and wife Debora. 1860 Ebon; 1869 Mejuro. Died May 27, 1872.

David Kapali and wife Tamara Kealakai. 1862 Ebon; 1864 Toke; 1865 Namerik; 1866 Jaluit; 1868 Ebon; 1873 Jaluit; 1880 Honolulu. Died January, 1909.

J. W. Kaelemakule and wife. 1864 Toke; 1865 Namerik. Died Sept. 27, 1870.

Kanakaole and wife. 1857 Ebon.

Solomon P. Kaaia and wife Kanoho. 1871 Ebon; 1872 Namerik; 1875 Arno. 1882-1886 Hawaii. 1886 Tapiteuea (Gilbert Islands); 1898 returned to Hawaii. Pastor of the Honokohau Church, Maui, since 1911.

S. Kahelemauna and wife. 1871 Mile. Died in 1876.

Samuel W. Kekuewa and wife Miriama K. 1873 Mejuro; 1883 Hawaii. Pastor at Kohala, Hawaii, at Waialua, Oahu, and pastor at Waianae, Oahu, since 1915; died Honolulu, Nov. 4, 1920.

S. P. K. Nawaa and wife Mary Kaaialii. 1877 Mile; 1881 Hawaii. Died at Ewa, Oahu, April 10, 1889.

MARQUESAS ISLANDS

Isaiah W. Kaiwi and wife Hana Napaeaina. 1853 Oomoa, Fatuiva; 1856 Hivaoa; 1857 Oomoa, Fatuhiva. 1872 returned to Honolulu. Died in 1873.

James K. Kekela and wife Naomi Kaenaokane Maka. 1853 Oomoa, Fatuhiva; 1856 Puamau, Hivaoa. Labored for forty-six years as a missionary. Returned to Honolulu, April 4, 1899. Mrs. Kekela died at Waianae, Oahu, Aug. 30, 1902. Mr. Kekela died at Honolulu, Nov. 29, 1904.

Samuel Kauwealoha and wife Kaaiawahia (died at Uapou, Feb. 13, 1893). 1853 Oomoa, Fatuhiva; 1856 Hanatakuua, Hivaoa; 1864 Hakanahi, Uapou. Died July 26, 1909.

Alexander Kaukau and wife Ruta Kaihiheekai. 1857 Hanaahi, Hivaoa and Hanaiapa, Hivaoa; 1864 Hanavave. 1866 returned to Hawaii. Died Jan. 2, 1898.

Lota Kuaihelani and wife Kaiwaihula (died Aug. 18, 1856). 1853 Fatuhiva; 1858 Hanavave, Fatuhiva. Married Susana Kapuuhonua in 1857.

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Paulo Kapohaku and wife Rahela Palake. 1858 Oomoa, Fatuhiva; 1859 Heteani, Hiva
Levi Kaiwi and wife Louisa Pauana. 1858 Paumau, Hivaoa; 1859 Vaitahu, Tahuata.
Z. Hapuku and wife Hana Ihuanu. 1861 Atuona, Hivaoa. Died June 28, 1901.
J. W. Laioha and wife. 1862 Hanaahi, Hivaoa; 1866 Hokalu, Uahuna. Retired in 1
S. Kapahi (teacher). 1873 Nuuhiva; 1870 Hanavave, Fatuhiva.
James Bicknell. 1853 Fatuhiva; 1856 Hanaahi, Hivaoa; 1860-1885 pastor and missionary
Hawaii. Died in Honolulu, Sept. 18, 1892.

The Torchbearers

By SANFORD BALLARD DOLE

With God's light upon their foreheads,
With earth's hoards beneath their feet,
And earth's self-denials thronging
On their pathway indiscreet—
So they sailed to bear the message
Of good will forevermore
To the tribes that dwelt in darkness
On a distant island shore.
This the story, how men listened
To the good news brought to them;
How they cast away their idols
For the Star of Bethlehem!

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The Story of the Mission

A Statement of Values

By HENRY B. RESTARICK

It may very truly be said that the story of the Hawaiian Mission is the "old, old story of Jesus and his love." Using the words of St. Paul, it may be said that the Love of Christ "constrained" a certain number of men and women in New England and States near by to sail for a group of Islands in the far off Pacific whose people were in spiritual darkness and in bondage to a system of idolatry which in many respects was peculiarly hard.

From stories which they had heard the Missionaries expected, as one of them wrote, "sacrifice, trials, hardships and dangers."

It certainly was a great venture of faith to sail away in 1820 on the Brig "Thaddeus" for Islands more distant from the mainland than any other group in the world. But the love of Christ constrained them for service as it constrained those companies of men and women which came around the Horn in 1822, 1827 and so on to the last group in 1848.

That a body of earnest men and women could in 25 years reduce a language to writing, translate the entire Bible, teach natives to print, illustrate and bind books, establish schools including one which prepared pupils for college, get laws passed against vice and by their influence have the king and chiefs establish a constitutional government, have the title to the lands which the people cultivated vested in the people, have a population in which there was practically no illiteracy, obtain the recognition of the independence of Hawaii by the great powers—that all this was accomplished in such a short time by the influence of the missionaries due to their friendship with the king and chiefs is a remarkable fact, scarcely equalled anywhere in any age.

These changes were brought about by men who worked unselfishly for the good of the people. It was the result of ardent faith, hard labor, true courage and devoted service, and one which was of great value in stimulating missionary enterprises and in exemplifying methods of work among backward people the world over.

We do not say that there were no mistakes made, nor that the strict requirements of the Puritan representation of Christianity were not hard on a primitive people, nor that they did not lead to hypocrisy on the part of many, a hiding of their real lives that they might not be turned out of the Church. Children of the missionaries have often spoken of these things to me, such as the prohibiting of certain games, the motive of which was to stop gambling and profligacy, but the fact remains that the progress which was made is astounding to those who study the matter thoroughly.

There were undoubtedly Church mem[illegible]en rites

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are disheartening, but encouragement comes, if we dwell upon successes. Many whom we know are leading respectable, useful lives and these average proportionately with the population of any ordinary community engaged in the same occupations.

The number of schools which are directly as well as indirectly the result of missionary foundation and influence is very great in proportion to the population. These include not only private schools, such as Hilo Boarding School, Lahainaluna, Kawaiahao Seminary, Mills Institute, the Kamehameha Schools, the Punahou Schools, Kohala Seminary, Maunaolu Seminary, but also all the excellent public schools which were in their inception, the special charge of the mission. And all these schools have behind them records of which they may well be proud.

The value of the Hawaiian Mission has been not only in producing strong Christian character in individual cases, but also in the steady improvement in the moral conditions of the Islands despite all drawbacks. The ideas of women as to sexual morality have changed wonderfully in the past twenty years, and this is due largely to boarding schools for girls, of which there are three connected with the Hawaiian Board. As a matter of fact, from a somewhat wide knowledge of three continents I affirm that in this respect these Islands, to say the least, need not fear comparison with most countries of older civilization. One chief reason to my mind is that while now if a girl makes a false step there is a sense of shame on the part of the girl and her relatives, yet she is not treated as an outcast by them and others and usually she settles down later to a decent home life.

In manners, courtesy, kindliness and racial comity there is no place which compares with Hawaii. The preponderance of Japanese has lately somewhat disturbed this, but only as affecting them. This brotherliness, this idea of a family whose members are of different ideas and manners but who are relations, has been one remarkable feature of the value of this missionary work which treated all as children of God who had value as individuals.

Today when tourists come to the Islands they are told by those ignorant of the facts, that the missionaries were received kindly by the Hawaiians and then took their country away from them and got rich. These tourists do not learn that by the term *missionary* as used in Hawaii the descendants of the missionaries are not alone meant. The word since the overthrow of the monarchy and to some degree before included all who stood for good government, whether they were Christians or not. As a matter of fact, by far the greater part of the land of the Islands belongs to the government or to estates left and held in trust for Hawaiian families or institutions for the benefit of Hawaiians. The plantations, all except a few small ones, are held by stock companies, in some of which the descendants of the missionaries hold a large interest, but in many of which they have little or none.

The missionaries introduced industries in order to give work to their converts who lived in a primitive way. By force of circumstances and their ability some of their children grew wealthy. One value of the Hawaiian Mission is the industries of the group, without which the natives must have

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remained primitive children of the soil, as they are on many nominally Christianized Islands of the Pacific.

This we can say from personal knowledge—that nowhere are employers more interested in the welfare of the employees than in Hawaii. Laborers who came here as coolies make every sacrifice to educate their children, and if they do not stay here, they go away to become leaders of their people. We could cite hundreds of cases of this value of missionary work.

Everywhere there is an effort to improve the conditions of the people and to minister to the unfortunate in hospitals, homes, settlements, in the employment of district nurses and in many other ways. Institutions all over the Islands for the care of the unfortunate and for the training of young people from the kindergarten to the high school are largely due to the gifts of the descendants of the missionaries.

There was a bitter feeling at the time of annexation between the Hawaiians and the whites, but it is remarkable how rapidly it has died out, and the young people care nothing about it. They are ardent Americans, as was shown in their attitude during the late war when the young men were anxious to get into the army or navy and the women to do Red Cross work.

Another value of the Hawaiian Mission has been that it has had a large part to play in imparting to Hawaiians and others American ideals, and teaching them ways of living in cleanliness and decency, and in training them to put these principles into practice.

But if the Hawaiians gained from the Americans, the descendants of the missionaries and other white residents gained much from the Hawaiians. They gained a forgiving spirit, a generous way of looking at faults, and a helpfulness to those in need. In no place in the world has there been more done for education, relief of distress and in late years in scientific helpfulness, and if the list of names of those prominent in bringing this about and supporting it, is gone over, the value of the mission will be seen.

The story of the Hawaiian Mission has not passed into history—it is going on. It has gone out into the Islands of the Pacific, into countries bordering on that great Ocean, and into other far distant lands, and the influence of those twelve companies and their children and grand-children is potent not only in Hawaii, but East and West, North and South.

It is the old, old story of Jesus and His Love made known in a thousand ways by those who are His friends and followers.

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Leadership in the Future

By ALBERT F. JUDD

"Imua na Pokii a inu i ka wai awaawa"
(Forward, my children, to drink of the bitter waters!)
The battle cry of Kamehameha the Great

The one hundred years of Christian civilization in Hawaii display a record of successful leadership. The Hawaiian people sought education and Christianity because of the example and leadership of their Chiefs, both men and women. The development of representative institutions under their own flag and the learning of the difficult art of self government were both possible in the troublous times from 1825 to 1898 only because of capable leadership by natives and foreigners. The fine sense of the native Hawaiian to appreciate the value of this leadership and to follow it is one of the notable characteristics of his race, and the achievement is the possession of full American citizenship by the native Hawaiian, his choicest possession, and the declaration by the United States Supreme Court that "Hawaii is an integral part of the United States," 190 U. S. 197.

The epoch which closed when Hawaii became a Territory of the United States is perhaps far enough away already, to admit of the generalization that up to 1900, with but few exceptions this successful leadership in private and public affairs was a leadership of unselfish service. To tell the story of it is to write the history of Hawaii, the adoption of Christianity, the struggle for the development of an independent constitutional government, the making a literate people of one which had had no written language, the building of a school system and all those things without which civilization does not function.

That so many of these leaders "in church and state" were Hawaiian-born is evidence of the soundness of the foundations of Hawaiian institutions. Alexanders, Armstrongs, Baldwins, Castles—the complete list is a long one. These men were reared in Christian homes. In school and in society they were brought into contact with those of races other than that of their own ancestry, and early found that sympathetic relationship with these races which made leadership by them possible. Sound scholarship was possessed by their parents and teachers. The obligation of service to the community was assumed as a fact and recognized by all. Public affairs were discussed at home, the affairs of Hawaii and of the rest of the world. There was no insularity in the point of view. The parent taught his own child morals and religion, and showed the way by his example.

That this obligation to serve has become a family tradition in most of Hawaii's long established "white" families is shown by an examination of

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the roster of the legislatures of Hawaii or of the donors to any one of the present day charities of the Territory. This spirit has removed mountains. The efforts of the few have been written large as the result of the spirit of the service rendered.

While some of the leaders have carried on since 1900, the new elements now at work in the changing times direct attention sharply to the problem of securing for this important outpost of American civilization the highest qualities of leadership in the intense times with which we now are faced.

Hawaii has been called a bit of tropical New England. Her American background now for one hundred years is that of New England, not of the West or Middle West. Even today the mainland school teacher who comes to the Territory with this background fits into the community with apparently no effort. The tide of immigration since 1900 has brought to Hawaii people from the mainland without this background of sympathy or understanding. There seems to be a tendency to stand apart, to be spectators of Hawaii's problems of social science and of community obligations. The spectator must become a player in the game, if leaders are to be produced. This same tendency to be spectators and not doers, appears often in the Island-born child who has received his or her secondary schooling on the mainland, where experiences have brought no training in race understandings or race sympathies at the formative ages.

The worship of wealth and the comforts and power which wealth affords has not been a factor in the community during the training of Hawaii's leaders in the past; but we must recognize the dangers present today resulting from the growth of Hawaii's material resources. Now we have with us, side by side, wealth which serves, and wealth which recognizes no obligation nor trusteeship.

School matters fortunately are now of real concern to us. If we will but pay attention to them, we shall put into operation our best equipped factories for leaders. The desire to found schools exclusively for the white child is making itself apparent. But can such training make any contribution to the solution of our country's problems? Such schools would not have the patriotic ideals now possessed by those schools which, while insisting on a knowledge of the English language on the part of all pupils, deliberately welcome a proportion of pupils whose ancestry is not white, in order that each child may get that understanding of the other which is an essential element in the equipment for leadership.

All are agreed that in athletics we have a powerful medium for the development of leaders. The process is interesting to watch, particularly as it develops the reaction of the Asiatic races under the excitement of the games of physical contact, and the teaching that there is no real leadership without self-control, without obedience to law and without bold initiative.

Community efforts, started during the war, and continued now in the annual welfare drive for the support of Honolulu's charities, bring together the races in a very true sense and make many of the dominant race pause to weigh the other man's problem, often the only time of the year when some of them consider these things.

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In politics, the direct primary has operated to elevate mediocrity and to make more difficult the coming forward of leaders. At times, under the monarchy, race feeling in politics ran high. Since 1900 such feelings have not always been absent. With the electorate composed more and more of men and women of diverse ancestry, the complexities and dangers of a division along race lines are not diminished. To avoid the destructive dissensions of the past there appears a clear way. Hawaii's electorate must divide along strict party lines. Party loyalty and party organization should be encouraged and fostered, not belittled and held up to odium. This means, however, that all must perform the citizen's full duty in the precinct clubs, the basis of party organization. The leaders of Hawaii, however prominent in business or social service, must show the way to their neighbors in this nonspectacular and humble service. Unselfishness and true neighborhood feeling is needed now more than ever before.

Much emphasis has been placed upon Hawaii's opportunity to train leaders among the Oriental races for work here and for the larger work on the other shore of the Pacific. Large and generous foundations have been created toward this end and the task is a noble challenge.

However, in our effort to rise to the heights of endeavor, there must not be forgotten the imperative need of perpetuating among those of "American" ancestry in Hawaii the sacred spirit of Christian leadership and unselfish service for others in stalwart Americanism. Years ago in the Nation's crisis Hawaii gave her son Samuel Chapman Armstrong to Hampton and the United States. The problems facing America today on the shores of the Pacific are far more difficult of solution than were those which led General Armstrong to apply in Virginia the industrial school ideas of Hawaii.

The task is not an easy one to see to it that Hawaii's record in the future shall not fall below her achievements during the last one hundred years.

Hawaii must furnish to the Nation her quota of men and women, unselfish in spirit, devoted to the ideals of America and possessed of a sympathetic understanding of those races and peoples whose ancestral civilization is not ours. Without such leaders, what will Hawaii's Bi-Centennial celebrate?

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The Response by the Chinese of Hawaii

By NORMAN C. SCHENCK

A few months ago a small schooner sailed out of Honolulu harbor in the interests of one of the business firms located in the city. The ship soon sprang a leak; the pumps failed to work; the vessel became waterlogged and started to drift. Some of her crew were sent for aid and only the captain and two young lads remained on board. Wind and wave carried them far out of their course. There was danger of losing the cargo and the ship. Their very lives hung by a thread. During those long anxious days a big ocean greyhound passed within a short distance of the sinking ship, but had no time to stop. The Government searched for the men with air planes. All the vessels leaving port were instructed to keep a sharp watch for the disabled schooner. Why should business spend more money in search of her? The Government was doing all it could.

The firm was not satisfied. Human life was in danger. The men must be found. They spent over $7000.00 in the search, and ultimately the old man and the two boys were brought back to Honolulu in safety. The ship lies on the floor of the ocean and her cargo is lost for ever. Honolulu's daily papers featured the story of this triumph of persistent, self-sacrificing search and its success in the saving of human life.

The firm that paid the bill and sustained the financial loss is a Chinese corporation and the active agent in this thrilling rescue was the Chinese manager of this firm. His father came to Honolulu fifty years ago with $5000.00 to start business here. The son is one of the leading business men of the city.

If one wants to know what place the Chinese occupy in Hawaii, let this incident indicate what actually happens when they have a chance.

Chinese contact with the Islands has been beneficial for more than a century. In 1794, firearms from China aided King Kamehameha I to subdue the whole group under his sway. In 1802 a Chinese man brought a stone sugar mill and established it on the Island of Lanai. He taught the natives how to raise sugar cane. Clothing and household furniture first came from China as a result of the trade in sandalwood which flourished on the Islands. The Chinese introduced rice culture here. Further, it is said that, King Kamehameha learned from China about port charges and the customhouse as sources of revenue.

Most of the Chinese who came to Hawaii have entered the Territory since 1852. The census for that year shows only seventy-one in the Islands. After that date the immigration increased by leaps and bounds owing to the need for labor on the plantations and for house servants. In 1889 the Chinese comprised 20.88% of the entire population of the Islands. At present it is

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estimated that there are 22,600 Chinese in our population, less than 10% of the total.

Let it be understood at the outset that the conditions of their entry were not the most promising:

1. In the first place they were coolies. Persons interested in their coming were those who could secure them because they were cheap labor. At first they were engaged for "five years at $3.00 per month in addition to their passage, food, clothing and house." At the end of their contract they could renew their engagement or return to China or enter other business in the Islands.

2. The selection of these coolies was carried on rather indiscriminately. No general sifting took place. A sea captain took his vessel and agreed to bring back so many laborers. In 1868 a letter signed by thirty influential Chinese residents was addressed to the citizens of Honolulu, in which this statement occurs, "When heartily oppose the introduction of coolies under the coolie contract system. Some of the Chinese coolies are very bad men and criminals. We know our countrymen better than anyone else and we believe that a much better class of men for plantation and other kinds of work can be procured from China."

3. The men came without their wives. The home, which is so dear to every Chinese man, was lacking in his life here, and it is no wonder that he wandered around after his day's work was done, like a lost soul. Some of these men married Hawaiian women and the mixture proved beneficial and the offspring affords a stalwart and reliable branch of the Hawaiian race. Most of the children of a Chinese-Hawaiian marriage prefer to affiliate with Hawaiian people. Later Chinese women came. Homes were established and children born in Hawaii entered upon the second step of the journey into American citizenship.

4. There was also the handicap of language differences. The Chinese language is difficult to master. Few people in the Islands cared to make the effort. Customs also were different. Hence the Chinese immigrants huddled together in groups and for a long time shrank from contact with the other races. However, they helped to develop a sort of universal language called "pidgin English" that is rather intricate to the uninitiated because it is a mixture of Hawaiian, Chinese and English, and follows fairly well-defined rules.

5. There were also the ever present dialect differences among the Chinese themselves. Not all the laborers were recruited from one province. Each province and sometimes sections of the same province have different dialects. "Pidgin English" was at times the only medium of communication. Further, there was the long-standing quarrel between Hakka and Punti people which occasionally broke out between the representatives of the two groups here. Then, too, there was the inherent love of organizing a society or club. Even today there are at least 25 such organizations in Honolulu alone.

6. The immigrants were uneducated. Few could read or write. Hence their means of communication were few. Newspapers had no very great circulation among them. To this day it is safe to say that the majority

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of our older Chinese inhabitants cannot or do not read their own language publications.

The logical conclusion to be drawn from these facts is that the Chinese immigrant was an individualist. He did not change his manner of life easily. He followed a beaten trail. He was the same man in Hawaii that he had been in Kwantung province, China.

He came into Hawaii as a cheap laborer. He stands for years against a background of sugar plantation fields. He wallows in the wet rice and taro patches. He is the house servant, the yard boy, the peddler of vegetables.

What has Hawaii to offer him?

What has he to offer Hawaii?

The facts are that he has helped Hawaii because Hawaii has given him a chance. Herein lies the differences between John Chinaman in Hawaii and the same John Chinaman on the Pacific Coast. For he is the same John Chinaman.

1. Hawaii gave him the best that she had to offer in the public schools, and his children took advantage of the opportunity. They learned to love their new country. Their loyalty was shown during the late war when hundreds of Chinese young men of Hawaii joined the army and several gave their lives for the cause.

The schools helped them to speak the same language with each other and with the rest of us. If you listen to the chatter of Chinese children on our streets you will find that they are speaking in our own tongue.

2. Hawaii gave him the benefit of democratic institutions. Whether citizen or not he has a right to the justice of our courts, and the protection of our Government. He cannot understand the meanderings of the exclusion act; but he is not alone in his confusion and shame about the injustice which often obtains from the operation of that law. On the whole he has responded favorably to our manner of life.

A young Chinese editor recently wrote as follows: "Take the matter of our American citizenship here. We want to show the American people that we are 100 per cent American. It is wrong for us to pose as American citizens, enjoy its privileges, and then try to shirk the responsibility that it brings forth."

3. Hawaii has offered him the rights of citizenship. The Chinese voters in the county of Honolulu now number more than 1000. The recent extension of the franchise to women will increase the number and the total is being rapidly augmented each year. Statistics show that there were 5,229 Chinese children born in Hawaii between 1911 and 1919 alone. Add to this the number who automatically come into their citizenship rights before this group and you find a large number of people who have a part in the privileges of Government.

4. Hawaii has given him the benefit of the Christian religion. It is estimated that not more than 10% of the Chinese in Hawaii are professing Christians, but most of them have profited either directly or indirectly from Christian missions through schools, churches, missions, settlements and other institutions such as the Y. M. C. A. and the Y. W. C. A.; noting especially

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Mid-Pacific Institute, Iolani School, and Maunaolu Seminary, and St. Louis College.

These are some of the things which Hawaii has given the Chinese immigrant.

Now what has he given Hawaii?

He brought several things with him.

1. He had a love of learning that amounts almost to a passion. He and his children will endure any hardship in order to secure an education. The scholar, not the dollar, is his standard of judgment, his ideal of life.

When America returned the balance of the Boxer indemnity to China, she immediately founded a college and, gathering there her best young men and women, trains them until they decide what profession they will follow and sends them each year to America to learn, perhaps to learn what moved America to refund the money paid to partially cover damages incurred in that great anti-foreign rebellion of 1900. Several hundred students are now in America under the operation of this Indemnity Fund. In addition to this, it is stated that the total number of Chinese students from Hawaii now on the mainland in institutions of higher learning is 75, and the University of Hawaii has enrolled this year a total of 55.

2. He had business acumen when he came and he has not lost it. He knows how to buy and sell. He pays his bills. He can recover from loss and when he loses, he pays his creditors 100 cents on the dollar. He nearly monopolized the business of the Islands when in the year 1889 it was reported that he held licenses in the following percentages:

18.2 Draying.	57. Wholesale spirits.
20.6 Butcher.	62. Retail merchandise.
23.5 Wholesale merchandise.	84.7 Victualing.
27.9 Truck driving.	91.8 Pork butcher.
38.2 Horse hire.	100. Cake peddling.

Today he makes most of our poi. He is quick to adopt modern methods and his sons are our indispensable helpers in banks, offices, stores and garages. The Associated Charities of Hawaii reports that it has cared for 232 Chinese individuals since January 1, 1920, and that only 59 of these were recipients of regular relief. The conclusion is that the Chinese individual is able to provide for old age in most instances.

3. He had a system of ethics that he learned over 2000 years ago from Confucius. It is probably nearer to the Christian standard of conduct than that of any other non-Christian country. It taught him to be industrious, honest, and loyal to his family. Honor was not unknown to him. He was trained to honor his father and mother. He conducted his business on a sort of Confucian golden rule. Hence he could understand a little bit of our ideals along this line.

He cares for his poor. Only today we have read of the establishment of a home near Honolulu for aged men to be managed and supported by the Chinese community.

4. He is adaptable. Paradoxical as it seems, this rather stolid man of the Orient came to the Occident and he is becoming Occidental. He is a great

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The Catholic Church in Hawaii

By ANTONIO PERRY

In the year 1819, during the reign of Kamehameha II, the French corvette, L'Uranie, visited these Islands and remained several days at Oahu. Among those attached to the ship was its chaplain, Monsieur L'abbe de Quelin, cousin of the archbishop of Paris. In consequence of their intercourse on board, Kalaimoku, the King's Prime Minister, and Boki, Governor of Oahu, embraced the Catholic religion and were baptised on board of the Uranie by the chaplain.

In 1823 the King and Queen Kamahamalu, accompanied among others by Governor Boki and Mr. John Reves, a French gentleman, visited England. While there the King and Queen were overcome by illness and died. In his last hours, the King appointed Governor Boki as the representative of Hawaii in England and as the guardian in conjunction with Kalaimoku of Kauikeaouli, the next legal successor to the throne. Shortly thereafter Mr. Reves obtained from Boki leave of absence for the purpose of visiting his friends and relatives in France and was empowered by the Governor to engage, if practicable, while in France, a number of priests of the Catholic faith to proceed to Hawaii as missionaries. In the course of time Mr. Reves made application to the College of Picpus in Paris for priests to be sent to these Islands, and after some delay the request was granted. In pursuance of that request, in July, 1826, Father John Alexius Augustine Bachelot was constituted Apostolic Prefect of the Sandwich Islands by Pope Leo. XII. On November 17 of the same year, in company with Father Armand, a Frenchman, and Father Short, an Irishman, and four laymen, he sailed from Bordeaux in the ship Comet and arrived in Honolulu in July, 1827.

These then were the first resident Catholic priests to arrive in these Islands. All three were members of the order of the Sacred Hearts of Jesus and Mary, called also the Society of Picpus from the name of the street in Paris in which its mother-house is situated. Some resistance to their efforts in religious and educational matters followed, but the events of that period and the causes thereof will not be here discussed. Suffice it to say that Fathers Bachelot and Short were finally compelled to leave the Islands. In 1836 Father Robert Walsh, an Irish priest of the same congregation, arrived in Honolulu and remained. In 1837 Fathers Bachelot and Short returned to the Islands, and in the same year Rev. Louis Desire Maigret, who afterwards became Bishop, arrived from France. Father Maigret was not permitted to land, but was compelled to leave the country together with Father Bachelot, who was in very feeble health. Shortly after (December 5, 1837) the latter died at sea.

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Beginning with the year 1839 the Catholic priests were permitted to perform their duties as such in these Islands without molestation.

In the year 1840 the Right Reverend Bishop Rouchouze arrived at Honolulu. He was the first Vicar Apostolic of Oriental Oceania, appointed to this office in 1833, and having jurisdiction not only over Hawaii but also over Tahiti, the Marquesas and other Islands of the Pacific. He was accompanied by three other priests, one of whom, Father Maigret, had been refused a landing in 1837. In July, 1840, ground was broken for the foundation of the present Cathedral of Our Lady of Peace, and on the same day 280 newly instructed Hawaiians received baptism and confirmation. In 1840 Bishop Rouchouze returned to France in search of laborers and resources for his mission. He was successful in obtaining a number of priests and sisters of the congregation of the Sacred Hearts. They left France in 1841 with a cargo of supplies on the schooner "Mary-Joseph," owned by the mission; but unfortunately the vessel was lost with all on board, not one surviving to tell the tale. This was a blow to the young mission and retarded its progress for many years. In August, 1843, the newly finished cathedral of Honolulu was dedicated and 800 Catholics received Holy Communion. About this time Oriental Oceania was divided into three Vicariates Apostolic: Tahiti, the Marquesas and these Islands. In 1847 Father Maigret was consecrated in Santiago, Chile, as Bishop of Arthea, and in the same year was by Pope Pius IX appointed Vicar-Apostolic to succeed Bishop Rouchouze and to take charge of the Mission in these Islands as a separate Vicariate. The Mission has ever since been and is now a Vicariate Apostolic.

Bishop Maigret continued as Vicar-Apostolic until his death, when he was succeeded by the Right Reverend Hermann Koeckeman, Bishop of Olba (consecrated at San Francisco, California, August 21, 1881), under whose administration the Mission received a considerable increase in its population by the immigration of Portuguese who came from the Azores and the Madeira Islands, mainly as laborers for the sugar-cane plantations. The growth from that time of the Portuguese population, which is almost entirely Catholic, is well known. These people are now scattered all over the Islands, and there is scarcely a church where the priests do not use the Portuguese language in addition to the English and Hawaiian languages. Among the Catholics are also to be found considerable numbers of Porto Ricans, Spaniards and Filipinos and a lesser number of other nationalities. The Bishop of Olba, for by that name Bishop Koeckeman was best known, died on February 22, 1892, and was succeeded in that year by the Right Reverend Gulstan Francis Ropert, Bishop of Panopolis (consecrated at San Francisco, September 25, 1892) who remained in office until his death on January 5, 1903. His successor was the Right Reverend Libert Hubert Boeynaems, Bishop of Zeugma (consecrated in San Francisco, July 25, 1903) the present Vicar Apostolic.

The Mission is pursuing the ordinary activities of a church and through its priests, sisters and other representatives, is practising its religion and aiding to the best of its ability in the work of education in this Territory and also in the rendering of charity. Its schools, as well as its churches,

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are succeeding, it is believed, in occupying a considerable place in the moulding of the characters of its men and women, young and old.

From the very beginning the church has established, wherever feasible, independent schools in charge and under the supervision of its priests. In 1859 the Sisters of the Sacred Hearts of Jesus and Mary arrived in Honolulu and took charge of a boarding and day school for girls, which has since developed into two institutions, one at the original location in the center of town, on Fort Street, and one at Kaimuki, with the present total attendance noted below.

In 1883 and 1884 the Brothers of Mary from Dayton, Ohio, took charge of three schools for boys, Saint Louis College at Honolulu, Saint Mary's School at Hilo and Saint Anthony's School at Wailuku. There is also at Wailuku a day school for girls in charge of sisters from Syracuse, New York.

More recently the Mission has established an orphanage at Kalihi and seventy-five orphans are now being cared for at this institution.

The Church, through devoted and courageous priests, nuns and lay-brothers and sisters, has rendered important assistance towards the care of those in the Territory afflicted with leprosy. Two priests with five brothers and four sisters are now laboring at the settlement on Molokai and six other sisters at the Kapiolani Home on Oahu for non-leprous children of leprous parents.

A schedule of the churches and schools at present maintained by the Mission and of its other main activities follows:

ISLAND OF OAHU

HONOLULU—Cathedral and ten Chapels; Rt. Rev. Libert H. Boeynaems, D.D.; Very Rev. Father Maximim, provincial; Rev. Father Matthias, pro-vicar; Rev. Father Stephen, vice-prov.; Rev. Father Valentine, Secretary; Rev. Fathers Ulrich, Reginald. Victorinus, Patrick, Athanasius, Philip and Alfonze, assistants. St. Louis College; Rev. Father Francis Feith, S.M., chaplain.
EWA and WAIPAHU—Four Chapels: Rev. Father Charles.
KALIHI VALLEY—Catholic Orphanage: Rev. Fathers Celestin, Victor and Edmond.
KOOLAU—Four Churches: Rev. Father Otto, Res. Heeia.
WAIALUA—Three Churches: Rev. Father Sebastian.

ISLAND OF KAUAI

KOLOA—Three Churches or Chapels: Rev. Father Celestin; Res. Koloa.
KILAUEA—Three Chapels: Rev. Father Hubert.
MAKAWELI—Three Churches: Rev. Father Hermann.

ISLAND OF MOLOKAI

LEPER SETTLEMENT—Rev. Father Maxime at Kalaupapa and Father Martin at Kalawao.
SOUTH MOLOKAI—Four Chapels: Rev. Father Thomas; Res. Pukoo.

ISLAND OF MAUI

HANA—Eight Chapels: Rev. Father Engelbert.
KUAU—Five Chapels: Rev. Father Francis; Res. Paia.
LAHAINA—Four Chapels: Rev. Father Bruno; Res. Lahaina.
MAKAWAO and KULA—Five Chapels: Rev. Father James.
WAILUKU—Church: Rev. Father Justin von Scheyk. 3 Chapels; Res. Wailuku.

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ISLAND OF HAWAII

HAMAKUA—Seven Chapels: Rev. Father Jules; Res. Kukaiau.
HILO—St. Joseph's Church: Rev. Fathers James and Paul.
HILO, PALIKU—Three Chapels: Rev. Father Gabriel; Res. Honomu.
KAU—Seven Chapels: Rev. Father Gerard; Res. Waiohinu, Kau.
KONA (North)—Six Chapels: Rev. Father Ildefonse; Res. Holualoa, N. Kona.
KONA (South)—Four Chapels: Rev. Father Eugene; Res. Napoopoo.
KOHALA—Six Chapels: Rev. Father Theodore; Res. Halawa, Hawaii.
PUNA—Six Chapels: Rev. Father Charles; Res. Pahoa, Hawaii.

CONVENTS AND SCHOOLS

HEEIA—One School—Pupils 39.
HILO—St. Mary's School—Brothers of Mary, Brother Albert, Director, Pupils 308. One School for Girls—Six Sisters of the III Order of St. Francis; Pupils, 338.
HONOLULU—St. Louis College—Boarding and day school (commercial and scientific) for boys, under the direction of Brothers of Mary, from Dayton, Ohio. Brother Louis Henry, Director. Rev. Father Francis Feith, S. M., Chaplain. Pupils, 921.
SACRED HEARTS OF JESUS AND MARY CONVENT—Boarding and day school for girls, in charge of the Sisters of the Sacred Hearts; Mother Beatrice, Superior; Pupils, 475.
ACADEMY OF THE SACRED HEARTS (Kaimuki)—Sisters of the Sacred Hearts; Mother Louise Henrietta, Superior; Pupils, 110.
KAU—One School; Pupils, 25.
KAUAI—One School; Pupils, 40.
LAHAINA—One School; Pupils, 116.
WAILUKU—St. Anthony's School for Boys—5 Brothers of Mary from Dayton, Ohio; Brother Robert, Director; Pupils, 351. One School for Girls. 4 Sisters of the III Order of St. Francis; Pupils, 257.

CHARITABLE INSTITUTIONS.

HONOLULU (Kalihi Valley)—Catholic Orphanage—Under the Sisters of the Sacred Hearts. Orphans, 95. Mother Alexandrina, Principal. 5 Sisters.

Kapiolani Home—Orphanage (state-supported) for female children of leper parents, not affected with the disease; under the direction of Sisters of the III Order of St. Francis. Sister Helena, Superior. 5 Sisters. Inmates, 74.

WAILUKU—Malulani Hospital—(state supported)—For general diseases. 5 Sisters of the III Order of St. Francis. Sister M. Flaviana, Superior. Patients ordinarily about 20.
MOLOKAI—Kalawao—Home for Boys and Girls. 4 Brothers of the Sacred Hearts; 110 Inmates.

Kalaupapa—Home for Lepers, Women and Girls, affected with the disease. 70 Inmates. 4 Sisters of the III Order of St. Francis. Sister Benedicta, Superior.

HILO—County Hospital—4 Sisters of the III Order of St. Francis. Home for Dependent Children. Rev. Father Aloysius, Director. Pupils, 40.

RELIGIOUS AND CHARITABLE SOCIETIES

HONOLULU—Holy Name Society; membership 800.
Young Men's Institute; membership, 210.
Young Ladies' Institute; membership, 120.
Catholic Ladies' Aid Society; membership, 40.
League of the Sacred Heart; membership, 100.
St. John's Club at Kalihi; membership, 50.
Three troops of Catholic Boy Scouts; membership, 55.
Holy Ghost Society of the Cathedral; membership, 250.
Knights of Columbus; activities for service men.

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HILO—Young Men's Institute; membership, 80.
Ladies' Auxiliary, Y. M. I.; membership, 50.
TERRITORY—About 12 Sodalities of the Blessed Virgin Mary.

RELIGIOUS COMMUNITIES IN THE VICARIATE

SOCIETY OF MARY OF PARIS (Dayton, Ohio), Honolulu.
CONGREGATION OF THE SACRED HEARTS OF JESUS AND MARY (Belgium). In all Missions.
SISTERS OF ST. FRANCIS (Syracuse, N. Y.).

RECAPITULATION

Bishop	1	College	1
Priests of Religious Orders	39	Academies	4
Churches	41	Parochial Schools	9
Chapels	65	Children attending Schools	3018

Catholic Population.....55,000

(The foregoing is derived largely, in parts in haec verba, from the Catholic Encyclopedia, Vol. 13, pp. 438 and 439; and from the Official Catholic Directory for 1919, pp. 784 and 785.)

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The Protestant Episcopal Church in Hawaii

By ROBBINS B. ANDERSON

The Protestant Episcopal Church began work in Hawaii in 1862 as a Mission of the Church of England. In September of that year Bishop Thomas N. Staley and two other English clergymen arrived in Honolulu in response to a request from Kamehameha IV and his wife, Queen Emma, Robert C. Wyllie, Justice George M. Robertson and other leading men. A joint Mission of the American and English Episcopal Churches had been planned, but, largely owing to the Civil War, the American Church proved unable to co-operate.

Before the coming of Bishop Staley, Kamehameha IV had translated considerable portions of the Prayer Book into the Hawaiian language, and had otherwise prepared the way. Later the King gave the ground on which the present Cathedral of St. Andrew stands, formerly his own garden, and his successor, Kamehameha V, laid the foundation of the Chancel of that building. The royal family were strong supporters of the Episcopal Church in the early days, and the Hawaiians have always formed a large and important element in the Church.

In 1870 Bishop Staley resigned and was succeeded in 1872 by Bishop Alfred Willis, who served thirty years. During this period the Episcopal Church was weak and in disfavor with the American portion of the community, especially during the later years, although it always contained a considerable number of Americans. The Cathedral was commonly known in Honolulu as the "English Church."

In 1902 the Protestant Episcopal Church of the United States took over the Mission, and Bishop Henry Bond Restarick was appointed Bishop of Honolulu. He arrived in the islands on August 8, 1902. In the eighteen years under his leadership the membership of the Church has increased fourfold, the baptized members now numbering forty-five hundred, including two thousand communicants, the Clergy threefold, now numbering twenty-two and the value of the Church property has increased sixfold, now amounting to approximately $600,000.00.

Emma Square on Beretania Street, Honolulu, is the Church center, and around this are grouped St. Andrew's Cathedral with its Alice Mackintosh Memorial Tower, the Davies Memorial Hall and Parish House, St. Andrew's Priory, Iolani College, the Bishop's house, St. Peter's Church (Chinese), a Japanese Mission Church and School, the Cluett House (home for working girls), and numerous smaller buildings. The Cathedral contains many memorial gifts.

There are now in Honolulu ten congregations of the Episcopal Church; in several churches two congregations worship at different hours. Several

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QUEEN EMMA

Who with her husband, Kamehameha IV, was influential in establishing the Protestant Episcopal Church in Hawaii.

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The Methodist Episcopál Church in Hawaii

By RICHARD H. TRENT

It is an interesting coincidence that just as the first missionaries were preparing in 1819 to come to Hawaii under the auspices of the American Board of Commissioners for Foreign Missions, the Methodist Episcopal Church in the United States was organizing its first Missionary Society. Both of these early incidents have borne such wonderful fruit that each was honored by a great centennial celebration within just a few months of each other in 1919 and 1920.

It was a great many years after the American Board missionaries had established their work in the Islands that the Methodists first opened a mission in Honolulu. This first effort was not long sustained, but after a comparatively short time was relinquished to others who were willing and able to carry on the work. In the late '90s, however, there was a demand on the part of a number of people who had come from Methodist homes on the mainland for the establishment of a church in which they and their families could meet and worship in accordance with their custom, and a congregation was gathered together and a church organized. Later, when the Japanese began coming in in ever increasingly large numbers, it was found that many of the newcomers had been associated with Methodist missions in their homeland, and Japanese pastors were engaged and churches organized for these people in order to hold them true to the faith in what was to them a strange land. This same process was repeated when the Koreans came, and again when the Filipinos began to come, it being found in each case that many of these Oriental immigrants had been brought into the Kingdom of God at Methodist Missions in their native lands, and because of this fact the Church felt its obligation to look after their spiritual welfare in their new temporal environment.

The Methodist Church has never been narrowly sectarian, and this fact is perhaps one of the chief reasons why it has always succeeded in working so harmoniously with other Christian organizations in mission fields as well as in the homeland. Here in Hawaii the relations existing between the Methodist Board and the Hawaiian Board have always been of the most cordial character, and through mutual understandings one does not trespass on the recognized field of the other, and thus all needless duplication and unnecessary overlapping are prevented. As between them, work amongst the Hawaiians and Chinese is left entirely to the Hawaiian Board, while that for the Koreans is recognized as the peculiar field of the Methodists. Work for the Japanese and Filipinos is divided according to a well worked out plan, and the workers of the two boards enjoy the comradeship of true yokefellows.

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At the present time the Methodists have in Honolulu separate churches for each of their language groups, English, Japanese, Korean, and Filipino; and in the country districts and on the Islands of Hawaii, Maui and Kauai are to be found many chapels for their Oriental constituencies. No effort has been made at any place in the Islands to bring these peoples of different tongues together in one organized group, but encouragement is being given more and more to each group to increase the use of English in its public services.

The work as a whole is organized as a Mission Conference, with a Bishop (non-resident) as the authoritative head, while the work of local administration is carried by a resident District Superintendent. Once a year the pastors and lay delegates from all the Islands gather in Honolulu for a conference presided over by a Bishop who comes from the mainland for the purpose, and they enjoy together a week of good fellowship in which differences of race and speech are forgotten, and out of which inspiration is gathered for renewed efforts in their respective local fields.

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The Japanese in Hawaii

By UTARO OKUMURA

A little over 62,240 Japanese immigrants entered Hawaii between 1885 and 1898. Every one of them had come here on three years' contract. When the term of their contract expired, some of them returned to Japan, while many preferred to remain at work in Hawaii. But almost every one had an idea of going back to Japan as soon as he could earn a fortune. To accumulate this, they sacrified all standards, or ethics of everyday life. Naturally, the community which they formed in Hawaii was exactly like that of a frontier town of the West, of which we frequently read. It was a community without social control or social order.

Moreover, they had transplanted to Hawaii the worst features of the native customs and manners and habits of the lower classes. On any festival, or holiday, or celebration, they used to hoist their country's flag and revel in noisy shouting of "banzai." Japanese passing through Honolulu on their way to America were wont to rejoice over the establishment of "Japanese villages" in Hawaii. But the travelers from the mainland were amazed to see in Hawaii an actual spectacle of the "Yellow Peril."

In July, 1898, Hawaii was annexed to the United States. The status of Japanese immigrants suddenly changed. All contract laborers became free laborers, and the labor exploiters began to pour into Hawaii. They told fabulous stories of wealth and opportunities for work on the mainland. Thousands of the ignorant immigrants, lured by these imaginary tales, flocked into California. Even specially chartered steamers began to appear and carry off on each voyage thousands of Japanese from Hawaii. In six years, from 1901 to 1907, almost 40,000 came into Hawaii as free laborers. More than half of these immigrants had come to Hawaii, not with the idea of settling on these islands permanently, but of crossing into America.

The panic in California was inevitable and unavoidable. The sudden deluge caused fears and suspicions—the fear of cheap Oriental labor, the danger of low moral standards, the importation of detestable customs and manners. The Californians began to fear that their state would soon be like Hawaii. "Go and see Hawaii!" they said. This outcry was like pouring oil on the flame of anti-Japanese feeling, resulting ultimately in the "Gentlemen's Agreement" and the restriction of Japanese immigrants from Hawaii and Japan into America.

Since July, 1846, when Commodore Perry knocked at the doors of long-isolated Japan, a most friendly relationship has existed between Japan and America, a relationship which was envied by other nations. It is a great misfortune that agitation has given rise to a feeling of restlessness, misunderstanding, and suspicion between these two peoples.

The blame is on the Japanese themselves, who have had undoubtedly

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the greater share in inciting the fears and suspicions of America. What the Japanese in Hawaii have done has stamped deeply into the mind of the American people in Hawaii and America the impression that Japanese are unassimilable and undesirable people. When we realize that the condition of Japanese in Hawaii has been the root of all anti-racial sentiment in California, we cannot help but feel our tremendous responsibility. Japanese in Hawaii should strive to destroy the mist which is sweeping over the two nations, and should keenly feel that it is their duty to remove all traces of charge against Japanese in general.

A man never cares to eat anything but nourishing and digestible food. Just so, America is not enthusiastic about admitting into its territories people who are unassimilable and undesirable. The Japanese in Hawaii have been too indifferent and too selfish. They have shown in many instances their absolute indifference to good American customs. The appeal to build up the islands' industries or material resources has not in the least attracted them. They have rather preferred to send home the bulk of their earnings to be hoarded up there. On many occasions, they have displayed unscrupulously the crude native customs and manners, and they themselves have invited the charge of unassimilability.

Within the last ten years, however, a great change in the character, thought and taste of Japanese in Hawaii has appeared. The taste and spirit of the drifters have disappeared, and the majority of the immigrants have come to think seriously of settling here permanently. They have begun to invest their money in the island industries, and have come to see that they must assimilate American ideas and ideals, if they they are to live here in Hawaii and work shoulder to shoulder with American people. After the United States entered the World War, Japanese enthusiastically participated in the different loan drives and other war relief activities. These are but concrete examples of Japanese becoming assimilated with American life. The process of assimilation is very slow, but it is possible, if Japanese in Hawaii particularly would strive toward this goal with utmost energy and strong determination. Only through actual assimilation can Japanese in Hawaii or the mainland attain salvation.

But today, with the steady increase and growth of the Hawaiian-born Japanese, Hawaii is facing a vital problem of citizenship. To the Japanese it is a most difficult problem of enabling their Hawaiian-born children to cast their votes intelligently and to become good and loyal American citizens. Yet these young Japanese, instead of being the "elect people," are probably the most unfortunate creatures on this earth. They are sneered and scorned by conservative Japanese as hopelessly "foreignized"—Japanese without the true elements of the Japanese character, naturally incapable of ever becoming good and faithful subjects of the emperor. Then, on the other hand, they are un-American in the eyes of the American people, simply because of their birth, physical appearance, and seeming lack of enthusiasm for America and American citizenship. Instead of decreasing, these un-American, non-Japanese youths are increasing annually at an amazing rate, from

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4000 to 5000 per year. There are approximately 30,000 Hawaiian-born Japanese children in Hawaii. It is safe to say that there are approximately 10,000 children who possess American birth certificates, and about 362 registered voters in 1919.

It is no wonder that American people whose interests in Hawaii are so great look with anxiety at the future of Hawaiian-born Japanese. Hawaii, in the first place, was opened by American missionaries. Today many of the leading statesmen, business men and captains of industries are their descendants. Naturally, all races are being treated in a Christian spirit, with frankness and with a spirit of good will.

Among the Japanese in Hawaii there are two dominant ideas. One of these is that the children born in Hawaii should be educated to become 100 per cent American citizens and that the realization of such a citizenship goal by Hawaiian-born Japanese is best not only for Japan but also for America. The other is that of the majority, who believe that the children, born in no matter what countries, should be educated as subjects of Japan. These people do not harbor any prejudice against America, nor do they openly oppose the policy of Americanization; but they sincerely believe that it is an act of disloyalty to Japan to turn out thoroughly Americanized Japanese, or in other terms, "citizens with the countenance of Japanese and hearts of Americans." The almost incessant friction of these ideas has been the underlying cause of most of the problems among the Japanese in Hawaii.

On the eve of his departure from America, Viscount Ishii, former ambassador to the United States, said thus in part: "America is not the place for those who persistently oppose Americanization or Assimilation. Such people should pack their belongings and return to Japan." These words of Viscount Ishii are applicable in more than a few ways to the Japanese in Hawaii, and could be read by them to advantage. Americanization, or assimilation is most essential to the future progress of Japanese in Hawaii.

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A Brief Historical Sketch of the Hawaiian Board of Missions

By JOHN P. ERDMAN.

Origin

The American Board of Commissioners for Foreign Missions, after founding the Sandwich Island Mission in 1820, financed and carried on an eminently successful work here for over forty years. In the early sixties, the American Board found itself, because of the Civil War, under the necessity of financial retrenchment. A natural subdivision of its work in the Islands had come about through the famous "general meetings" of the Mission. Formerly consisting of the white missionaries only, this association was, in 1863, reorganized so that "it was henceforward to consist of all native and foreign Congregational and Presbyterian clergymen on the Sandwich, Micronesian and Marquesas Islands." The large churches were divided, the missionaries taking charge of the central churches, and the native pastors of the others.

The American Board in Boston ceased to act as principal and became auxiliary. Hence, a board, commonly known as the Hawaiian Board, was formed and incorporated under the name of The Board of the Hawaiian Evangelical Association, to consist of not less than eighteen members.

Development

A native pastorate was developed, which did good service in Hawaii and on the mission fields in Micronesia and the Marquesas. The native churches were stimulated to contribute generously for church and mission causes.

As early as 1868, the Hawaiian Board undertook work for the Chinese. In 1881, the name of Mr. F. W. Damon, its first superintendent, became almost synonymous in Hawaii with Christian Chinese work. Under his skillful and untiring efforts, a splendid group of churches grew up throughout the different islands.

Later, when the Japanese began to come to the islands in great numbers, organized work was begun among them. In 1894, the Board invited Rev. O. H. Gulick, also a son of Hawaii, and for over twenty years a missionary in Japan, to return and take charge of this branch of the work, which developed and increased under his leadership.

Retarding Factors

During the last thirty years of the 19th century, the general work of the Hawaiian Board did not sustain the strong record made in the early years of the Mission. Briefly stated, the retarding factors were these: First, the unprecedented and rapid commercial growth in the Hawaiian Islands, which in-

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troduced a materialistic tendency having a decided influence toward reducing the number of church adherents and the stability of the native Christians; second, the influx of thousands of contract laborers from the Orient, bringing an entirely new element into the social organism and perforce introducing new evils to the community; and third, heated political disturbances. This third factor was perhaps the most serious.

Renaissance

About the year 1900, the Christian people interested in the Hawaiian Board of Missions began to realize the rapid growth in its opportunities and responsibilities. The increasing number of Japanese immigrants in particular seemed to warrant a new policy for the Board as a whole. A call was therefore issued to Rev. Doremus Scudder, who had been a missionary in Japan, to come to Hawaii as its general superintendent. While missionaries were placed at strategic points on the various islands to be the local representatives and agents of the Board. The whole work soon began to revive among Hawaiians, Chinese, Japanese and English-speaking communities alike. After three years Dr. Scudder resigned to become pastor of Central Union Church in Honolulu. Rev. W. B. Oleson, his successor, continued with effectiveness the general plan already developed.

Present Scope

At present, closer cooperation has been secured by substituting for the General Superintendent a Secretarial Council, consisting of the superintendents of the different departments and the treasurer of the Board.

The Council thus organized is composed of the Chairman, Rev. J. P. Erdman, the Corresponding Secretary, Rev. H. P. Judd, Rev. F. S. Scudder, Rev. A. Akana, Rev. N. C. Schenck and Mr. Theodore Richards.

The departments are five in number. That of Religious-Education is responsible for the mission schools, for the general Sunday School work of the Territory and for the Social Settlement activities. The Hawaiian department is the clearing-house for the sixty Hawaiian churches throughout the group. The Japanese department, beside supervising the Japanese churches, carries on extensive Americanization work for the Hawaiian-born Japanese. That for the Chinese has its several churches, two being located in the city of Honolulu, which contains the majority of the Chinese of the Territory. And finally, the English-Portuguese department supervises the work of the eight Anglo-Saxon missionaries in the various parts of the islands, as well as the two Portuguese churches, and the growing work among the Filipinos.

The activities of the Hawaiian Board touch every city, town and hamlet of the islands. The only race not definitely ministered to is the Korean, which by agreement comes under the care of the Methodist Mission. Beyond doubt the largest opportunity for development of Christian work in Hawaii is among the young people, who can practically all be reached through one common language, English. Industrial conditions having become more stable, the tendency is for communities to grow in or near the plantations, thus fostering numerous populous centers where community work is feasible.

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With these main factors in view, the Hawaiian Board has mapped out a general program to extend through a period of ten years by which a dozen or more centers are to be entered with intensive work, making use of the present church organizations and seeking to encourage the possibilities of these by common community activities. In each of these centers a consecrated American woman should be placed to act as a community mother. In many there should be placed, also, an Anglo-Saxon minister who understands the development of night schools, clubs and directed recreation work, with the aim of building up an institutional church.

The enterprise of winning the whole of Hawaii to Christ is vital not simply for Hawaii, but for all the Pacific lands. It is the privilege of the Hawaiian Board to hold this high vision and to bend all its energies toward making the vision a reality.

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The Task of the Hawaiian Board Today

By ALBERT W. PALMER.

To begin with, our task today is a great deal more important than that of the missionaries of 1820. They went out to work in what they conceived to be an obscure group of islands in one of the dark corners of the world—as remote as Celebes or southeastern Borneo today. It made little difference to the great currents of human progress, so far as any one saw then, whether they succeeded or failed. But our task is to be worked out at one of the focal points of human destiny where East and West meet and mingle for good understanding or tragic disagreement. We simply must not fail! We must succeed, for if Christianity can here demonstrate its power to bind Orient and Occident together in peace and brotherhood, it will be the pledge of a great and glorious future for the world. If Christianity fails here, it will set back the hope of humanity in a way terrible to contemplate. Their success or failure a hundred years ago would have been largely local so far as they could see. Our success or failure will have world-wide implications and influences staggering to think about.

We have a very different people than they had to deal with. They met an open-hearted, child-like race, their old religion already discredited and discarded, ready to accept the missionaries as messengers from God. We deal not with one race but half a dozen. The majority of our population come of a racial culture as old or older than our own, which feels and acknowledges no inferiority. The religion we face today is a great ethnic faith reinforced by an alert priesthood and active organization, with a powerful national consciousness in the background.

The missionaries had the opposition, open and easily discredited, of the beachcomber and dissolute sailor. Our opposition is more subtle and sinister. It has good clothes and social standing, but it poisons the community steadily with cynical contempt or bitter hatred for that race with whom we must learn to live as Christian brothers in a common American civilization. It sees our task, repudiates it, and tries to rush us all headlong into the awful darkness of unreasoning prejudice and relentless brutal warfare.

Some of the missionary methods of a hundred years ago are no longer applicable to our changed conditions. But their fundamental method, education, is still our greatest hope. In twenty years they reduced a language to written form, translated the Bible and seventy other books, taught half of the adult population to read, and established a school system. The challenge of this achievement is tremendous. What proportion of our adult population today can read the language of the country? The backing which our public schools receive will largely reveal whether or not we have worthily inherited

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the educational zeal of the fathers. We ought not to be satisfied till a Sunday School and a night school are within reach of every plantation camp and every public school has a supervised playground and an adequate program and equipment for vocational training.

Beyond all external methods the secret of the missionary success was a spirit—the spirit of love. Do we love the Hawaiian people as they loved them? Who are the Hawaiian people of today? They are the Japanese, Filipinos, Chinese, Koreans and Portuguese as well as the original Polynesian stock. The men of 1820 would have failed but for love. Shall we fail for lack of it? Love means not maudlin sentimentality, but patient understanding, faith in the better nature and higher instincts, unfailing courtesy, care not to needlessly offend—"love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things!" Love is the fundamental necessity—then and now.

The men of 1820 had marvelous vision and courage. Within twenty years after they landed an autocratic feudal despotism had been transformed into a liberal constitutional monarchy. In 1839 Kamehameha III granted a bill of rights and in 1840 a constitution. He did so, not in face of a French revolution or a group of war-like barons at Runnymede, but simply under the compulsion and enlightenment of the Christian gospel. The great task in all the world for the next twenty years is to transform a somewhat feudal and autocratic type of industrial organization into a true industrial democracy with representation for every worker and due rewards for efficiency, ability and character. Will the inevitable transformation come with riot and violence or shall we follow, here in Hawaii at least, the precedent of 1840 and make our social progress under the impulsion of the Christian gospel? Are we who call ourselves Christians today sufficiently aware of the social implications of that Christian gospel? Will we be able to teach it so winsomely, so convincingly, so thoroughly that the conscience of modern industry will respond as wisely and graciously as did that king just emerging from barbarism in the days of old?

The vitality of the missionary teaching was demonstrated by its beneficent social results. We and our religion must meet the same test in modern forms. A new century dawns. Let no man enter it thoughtlessly or flippantly. God grant that a second Centennial in these islands shall not mean a reversal of the first! "The life of the land is perpetuated through righteousness."

In view of all this the importance of the continued work of the Hawaiian Board of Missions stands out in clear and challenging distinctness. Christian ideals clearly understood, devoutly accepted and believed in, and then applied to all the concerns of life, alone can make the future of Hawaii safe or even tolerable.

Consider then, for a moment, the responsibility of the Hawaiian Board for the young people of the various races of the Territory. The rising

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generation of Filipinos will not be Catholic. It will be either Protestant or atheistic and materialistic. The young Portuguese will adhere more closely to the Roman Catholic Church, but an ever increasing percentage will cut loose from that church and choose between such religious appeal as the Hawaiian Board can make and no religion at all. The young Chinese who grow up here are not Confucianists. The ceremonies of their fathers mean nothing to them. Either we must win them to Christianity or life for them will be without the sanctions and the consolations of religion.

For the rising generation of Japanese three courses are open. One is to remain under the influence of Buddhism, which is to look backward to Japan, the other is to drift into a life without religious influence or control, and the third is to become Christian Americans. The mere statement of these choices indicates how vital is the importance of the Board's work among the Japanese. Our most pressing problem is the assimilation of the Japanese into our current of American ideals and standards. In this process observers agree that Christianization spells Americanization. If it was Christian influence that organized the first language schools, it is also to be noted that it has been Christian Japanese who have led in the change of Japanese opinion which is now awakening to the undesirability of the language schools.

The opening of a second century of missions in Hawaii calls upon the Hawaiian Board not to be easily content, resting on the noble record of the missionary fathers, but to gird itself to its own task which is greater than theirs ever was. We must summon all the Christian forces of the Islands to give money and time and personal service, that Hawaiian Christianity may go forward well equipped and thoroughly organized. If we give of our wealth and personality in anything like the devotion with which the men and women of 1820 gave of theirs. we shall not fail in our greater and more important task.

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What of the Future

By ARTHUR L. DEAN

This is not a venture into the forest of prophecy. If one were to follow the model of the prophets of Israel one would have to devote oneself more largely to criticizing local conditions and individuals than to telling future events. Such criticism is an undertaking full of interest, to which the recipients may always be relied upon to contribute. To find fault with things as they are is no great task; to work out anything better is quite another business.

Even without the mantle of a prophet one can take account of stock in the way of present conditions and tendencies, and try to see how these measure up to the standards of 1820, and our own hopes and ambitions for Hawaii. And we ought, perhaps, to do this with something of the point of view of missionaries, although it would be unlikely that we could attain either to the depth of their sincerity or the breadth of their unselfishness. Certainly if we are to take their point of view at all we must recognize the dominating importance of human beings in the scheme of things. Our shipping facilities, our sugar, our pineapples, our water resources, and all the rest of our material assets and activities must be seen in their relation to the problems of human advancement. It would be absurd to assume any other-worldly attitude to the effect that business prosperity is of little importance. It is of tremendous importance, but its ultimate measure is not to be taken by the bank balances or judged from the statistical tables in Thrum's Annual.

The statistics are impressive and speak eloquently of the generosity of nature, the industry of our workers and the capacity of our business leaders. During the year ending June 30, 1919, products were shipped away from Hawaii valued at almost ninety-nine millions of dollars, with imports of nearly fifty-two millions. In short, the Islands produced goods to the value of about forty-seven millions more than we used. Nineteen-twenty will probably show an even larger balance. If one considers these figures in comparison with the population or the number of acres of arable land one must be convinced of our amazing material prosperity. An examination of the reports of the Bureau of the Census will show that we are producing many times as much wealth per acre of cultivated land as any one of the states of the Union. Even a brief study will show the efficiency of our business organization and the keen appreciation and widespread use of science in the industries which are producing wealth from the land.

Judged on the basis of past experience it would be idle to attempt to predict the future of our island industries. It is a comparatively few years ago that one so bold as to forecast a crop of half a million tons of sugar from Hawaii would have been called a visionary. In 1900, a prediction that in

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twenty years these islands would produce in one year canned pineapples valued at twenty millions of dollars would have been thought a dream without rational basis. We need not be surprised if the next twenty-five years witnesses the expansion of some of our present day smaller enterprises or the development of wholly new ones; on the other hand the sugar or pineapple industry may decline with shifting economic conditions.

There are present and future difficulties to be met and we may be sure that continued prosperity will require the exercise of all the qualities which have contributed to our past success. There is no evidence that a siesta is the next step. We can be fairly sure that the situation will be met, however, and the table headed "Resources of Hawaii" continue to be pleasant reading.

The conditions of inter-island transportation and travel constitute a serious handicap to the economic development of Hawaii and the community of interest of its people. Without entering into any discussion of the reasons for present conditions or the profits on inter-island service, although it is difficult to see why a company should charge nearly twice as high a unit rate on the same boats between inter-island ports as between here and San Francisco, it is clear that a passenger rate of eight or nine cents per mile is a decided deterrent to travel, and that the freight rates are not calculated to encourage the smaller producers on the other islands to enter the Honolulu market. These conditions bear most heavily on the less well-to-do part of the population and upon the enterprises which are not backed by abundant capital.

The three necessary factors for such success as has come to our industries have been natural resources of soil and climate, wise and efficient management, and labor. This last indispensable element has not been altogether easy to get. The Hawaiians did not find plantation labor to their taste, and if they had, their numbers would have been insufficient after some of the effects of contact with white and Oriental races. The result has been a stream of immigrants from various parts of the earth drawn here by their own desire for money on the one hand and the need of the plantations on the other. It is likely that most of these immigrants looked upon Hawaii as a good place to make enough money to put them in easy circumstances on returning home. But things have not worked out that way with a large part of them. The time never came when they were not needed here or when the attractions of the homeland seemed irresistible, and gradually Hawaii has become a new home. The table showing the nationality of school children gives one of the results. In a school population of over forty-three thousand we note less than two thousand Americans and more than twenty-two thousand of Asiatic parentage.

The stream of immigration from Asia has been shut off and just now we are relying on the Philippines to furnish a supply of laborers. From time to time there is agitation in favor of a special dispensation from Congress to allow the importation of some thousands of Chinese. These school children, and all the rest of them who are not in school, constitute the biggest kind of social, economic, educational and political problem. We are suffering

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from acute civic indigestion; there would appear to be no advantage in making it chronic.

There is a real industrial problem, however, for labor must be performed somehow, by somebody, if we are to live, even if we do not live just as we are doing now. Two courses seem to be open to us. We can continue to import laborers—Filipinos for the present—and continue to wrestle with the problem of what to do with them and their children for another hundred years. The alternative will be to make the conditions of life and labor such that the rising generation will find living and working in Hawaii worth while. Perhaps the plantations could make more money for the stockholders by the first plan. If we are looking at it from the standpoint of future citizens of Hawaii and America, if we are interested in the human problem first and dividends second, we may as well meet our problem now. And the problem is how to maintain industry as a profitable venture on the one hand, and allow the fullness of life to the workers on the other. We can not send boys and girls to American schools and insist on "Americanizing" them and then expect them to live in "Camps," and to labor designated only by a metal tag.

It is not altogether a matter of wages, nor yet of living quarters; it is the satisfaction of certain very simple but very fundamental human desires. In America we are committed to the economic and social principle of private ownership. We believe, I take it, that, all things considered, men ought to be allowed to own land and houses, that it makes better citizens if the opportunities for success and the penalties for failure act as abiding stimuli. We look with very considerable suspicion on any socialistic plan which proposes to allow the state, or a corporation, or any other agency to act as a perpetual nursemaid. One of the fundamental human longings is for a piece of land and a house, in short a home, which one can call one's own. This instinct is not restricted to Anglo-Saxons. The ambition to own a home has always been accounted a most laudable one in America. In many quarters it now seems to be one of the grievous faults of the Oriental that he is trying to own real estate. We have in Hawaii great tracts of land owned by individuals or estates. We have a growing population schooled to American ideas and unable to get land. Either we shall have to revise our ideas of what is desirable for Americans in the way of homes and land ownership, or we shall have to have a change in our land system in Hawaii.

Men must have a reward in their work as well as from it. Compensation is not altogether a matter of financial return. There is a satisfaction in the sense of accomplishment, in the expression of individuality. If the coming generation is to stay on the land and grow cane or pineapples or what not, its members will have to find in their work something of interest and pride, something more than merely being one of a "gang" of laborers. Social welfare work is good, and a bonus is good, but something much more far reaching, something that shall go to the root of the human longing for freedom and self-expression must be worked out if "Americanization" and sugar production are to get on together.

How such a humanization of plantation life can be effected is not easy to see. It might come about through the breaking up of the plantations into

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small holdings, each of such size that it could be worked by a single family. Possibly it can be brought about by a retention of the corporate ownership and management with all of its advantages, and, as the level of intelligence among the workers rises, a participation in this ownership. Certain it is that only by some such participation in the responsibilities and rewards, some realization of self-expression, can the new generation be made to feel that sugar-growing and life are compatible.

One of the striking things about Hawaii to the newcomer is the dominating and moulding influence of the comparatively small group of Americans. Despite the strange babel of tongues, the curious customs, and picturesque costumes, the tone of Hawaii is American. It is growing more American in many respects. Nowhere can one see a finer devotion to public welfare than is shown by the group here whose members render all sorts of public service, without stint and without compensation. The fruits can be found in this growing of American ideas and ideals. But if one penetrates a bit below the outward seeming, one stumbles on strange contrasts. Christian churches and pagan temples, American schools and Oriental schools, bitter race antipathies beneath a general aspect of friendliness, the descendants of the original people of Hawaii in large measure landless and caught between the upper and nether millstones of Caucasian and Oriental competition—these things and more are there if we look for them.

During the Centennial we congratulated ourselves on the success of the missionaries in turning practically all the people of Hawaii from heathenism to Christianity. It was a marvelous achievement. We have it pretty much to do over again. A few visits to the temples will show that the grossest superstition is rife among us. The passive resistance of the religion of ancient Hawaii was a slight barrier compared with the active propaganda of the apostles of Oriental cults. The present dwellers in Hawaii are critical in asking for the fruits of Christianity in daily living before seeing much advantage in embracing a new religion. The crystal clear sincerity of the missionaries of 1820 might convince these doubters of the unselfishness of Christianity. We can be pretty sure that the modern exponents of Christianity will have to do rather more living than preaching, if we are to be convincing. It is not that the non-Christian of modern Hawaii is unappreciative of the Christian virtues, but he is also sensitive to suspicion, intolerance and hypocrisy. There is a more difficult task, because a more complicated task, on hand than there was in 1820, and the biggest obstacle is the misrepresentation of Christianity by those whose characters and actions are assumed to be products of an ostensibly Christian civilization.

One of the Centennial visitors confided that he had been told that we had no race problem. He seemed surprised to be told that the race problem was the biggest thing we did have. It is true that there has not been much antagonism in the past between the white and Oriental dwellers here. There has been no reason for it. Antagonism comes with competition and there was no competition between the laborers and the Americans because

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there was no considerable number of American laborers. The conditions are rapidly changing. The sons of laborers, educated in our schools and now seeking college education in increasing numbers, are beginning to compete with the sons of white Americans. There are increasing evidences of surprise and irritation.

But it is not altogether, nor perhaps chiefly, between Caucasians and Orientals that antipathy has developed in recent years. Many Hawaiians resent the presence, both of whites and Asiatics. The foreign policy of Japan in Korea and China has aroused the deep hatred of the Korean and Chinese who have imbibed American notions of international justice, and of some who have not. Small wonder that they transfer this feeling against Japan to the Japanese in Hawaii, especially as many of these are Japanese citizens and more or less open advocates of all things Japanese. As long as Japan persists in its foreign policy, just so long will Americans, Chinese and Koreans view Japan with suspicion and often with hatred. It is too much to hope that every one will exercise discrimination and it is inevitable that Japanese in Hawaii will receive more or less criticism and dislike because of the policy of Japan. The course of Japan is beyond our control, but in our dislike and dread of that course we must not forget to be just in our treatment of Japanese here, very few of whom are in the least responsible for Japan's policy. Because we must perforce be on our guard against Japanese aggression we should not be false to the fundamental principles of Christianity or the American love of justice and fair play. We can cut no very impressive figure, if through fear we lose our own souls.

It is questionable how much we can do to win the older generation from their love of the home land. We should not know quite what to do with them if we succeeded. The best we could offer them is the dubious status of a man without a country. The American born of Asiatic parentage is quite another matter. There we have a great opportunity and a duty not to be avoided. These are Americans by birth and if we are true to our alleged principles, they must become Americans in very truth. To the difficulties of alien parentage and homes, if their domiciles can in many instances be dignified by that term, where the English language and American institutions and the Christian religion are unknown, is added, in many cases, yet another factor. By the laws of Japan the young Americans of Japanese ancestry are Japanese citizens, and liable to service in the Japanese army. The pull of alien parents is in one direction, that of American schools and life in another. It is a serious situation. In large measure we in Hawaii are helpless, but we should not rest until this threat is removed. If Japan will not withdraw its claim we can insist that every American-born Japanese pledge his undivided allegiance either to America or Japan. We can at least insist on knowing who is who. And if an American of Japanese ancestry does pledge his loyalty to America and renounces all allegiance to Japan, he is ours to defend and receive in all sincerity.

It is with the rising generation that we must do our work. Education is a complicated enough business with any group of children. It is doubly complicated here. In many cases, there is no home foundation on which

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to build. Young persons find themselves hung up between two civilizations. As they acquire more and more the American customs and ideas they grow farther from home and parents. Both sides become mutually incomprehensible. Many children appear to have cast loose from the restraints of ancestral customs and have caught the idea of American freedom, without grasping its responsibilities or feeling its inhibitions.

The formal education of the schools can accomplish and is accomplishing a great work, but there are many things it cannot do. Agencies like the Young Men's and Young Women's Christian Associations, the Boy Scouts, the Girl Scouts, citizenship organizations and the like have a unique field and are already doing a fine work. There is yet, however, a vast field untouched. If we are to break down the racial barriers and achieve any degree of homogeneity of customs, thought and ideals, the fundamental essential is an attitude of mind which judges men and women as individuals quite irrespective of ancestry. Working together in common tasks and playing together as children are most potent factors in the unconscious development of such a mental habit.

The money devoted to education in this liberal spirit will pay abundant returns in good will, quite apart from its other results. We recognize in certain quarters a sentiment against the education of Orientals; they are wanted as laborers and it is not healthy for laborers to know too much, and then they might compete with those who are pleased to think themselves the true inheritors of the abundance of Hawaii. This view of matters appears to be losing ground, but it is not dead yet. We stand committed to the American view that every child should have the opportunity to make the most of himself, whatever is going to come of it. We can be sure of one thing, as a result of education the life of Hawaii fifty years from now is going to be very unlike the present.

The foreign language schools have received a good deal of merited attention these last few years when we have suddenly awakened to their presence and menace. By all accounts they should go. Their presence, however, is not an accident. Patriotism is accounted a virtue in most nations, although rarely appreciated in people of another country. The Japanese, finding themselves in a strange land where they were given to understand that nothing was wanted of them except work, naturally looked back to Japan with fond memories and hopes of return. Americanizing foreigners has not been especially popular until recently, and anyway, how can you Americanize anyone whom you refuse to accept as an American? It appears that the plantations encouraged the Japanese schools financially and otherwise, for contented laborers were necessary. We ought to get rid of the language schools, but we have no call to abuse them or their promoters.

Just how far the racial barriers will break down is hard to foresee. If there were only the three earlier elements here, Hawaiians, whites and Chinese, without outside interference, it is likely that a large measure of race amalgamation would take place with a fairly homogeneous result in the course of time. The Japanese, and now the Filipinos, introduce ele-

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ments which show very little present tendency to inter-marriage. As long as the present anti-Japanese feeling persists on one side and the Japanese racial consciousness on the other, there is little likelihood of change. It is doubtful how far racial amalgamation is desirable anyway. It is an ethnological experiment of doubtful issue, and yet it may be the only way to secure a real community of feeling and interest in our discordant population. This is scarcely a field in which one cares to venture a prediction.

A powerful factor in establishing a community of thought is religion. It is notable that it is the Christian Japanese and Chinese who are most in sympathy with American ideals and of whose suitability for citizenship there is no doubt. The need for missionary effort from this point of view is great, and the need that Christianity should not be rendered altogether unlovely by those who have supposedly profited by it is not less. There has been a larger measure of Christianity injected into the relations of the whites to the native population than has been common in the contact of Caucasians with the more primitive peoples. The spirit of the missionaries has been and is with us, tempering the natural effects of competition. In the opportunities now open to children of those who originally came here as laborers there is illustration of the same conception of responsibility. It would be a truly wonderful experiment if we could, by a still greater extension of this spirit, actually try out Christianity as a basis for our community life, economic and social, as well as devotional. It is worth attempting.

Of course we can not expect everybody at all times to keep a civil tongue and a cool head, to love truth and practice righteousness. It is unfortunate that the press, which might be supposed to represent the opinion and spirit of the various races here, should contribute to discord and misunderstanding. Americans have been schooled to that degree of cynicism which recognizes in the daily paper but one sin—to be unread; and one virtue—to have sufficient circulation to make a good advertising medium. This is not a good place, however, for the misrepresentation of the best things of American civilization or the essential spirit of Christianity. It would be a fine thing for Hawaii, and for the whole Pacific area, if a newspaper of wide interests and constructive vision could be established in Honolulu. No more far reaching piece of public service could be performed by one or more of our men of large means here in Hawaii than the developing of a newspaper which could forget pettiness and prejudice and become the recognized medium for reliable information and sympathetic interpretation of our local affairs, of the life of the whole territory of Hawaii, and of the interracial and international events and interests of the Pacific. And this need not be incompatible with live human interest, nor a reasonable business success.

With all the problems and difficulties which confront us, there are those who believe that in so far as our political life is concerned we would best give up the idea of local representative control and be governed by a Commission from Washington. It is a question of how far one's faith in democracy goes and how willing we are to face the issue and carry the burden.

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Of course, if one believes that Asiatic parentage means a constitutional inability to participate in free institutions, there is nothing for it but government from the outside. If we believe that, as far as heredity is concerned, the boys and girls of Oriental parentage are quite capable of education and democracy, then it is a case of environment. And we can in large measure make the environment, if we want to. For my part I have sufficient faith both in humanity and American principles to think we should make the attempt, and in no half-hearted way. It is a challenge to our Americanism and our Christianity. If we have the spirit of 1820, we can make but one response.

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